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Rev. Alexander Allen  
305 Palm Ave  
13 Oct 14

# The Living Church

VOL. LII

MILWAUKEE, WISCONSIN.—JANUARY 2, 1915

NO. 9

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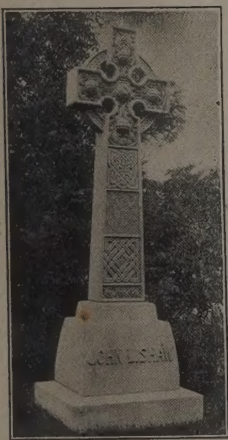
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## THE LIVING CHURCH

*A Weekly Record of the News, the Work, and the Thought of the Church*

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street,  
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WHAT WE value for ourselves we must seek to spread to others; and what we shrink from ourselves—lowering surroundings, a tainted atmosphere—what we shrink to think of those nearest and dearest to us being exposed to—let us do all we can to remove from others. "Lead us not into temptation. Deliver us from evil." Do what you can to sweeten the mental and moral atmosphere that surrounds you.  
—Arthur C. A. Hall.



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VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 2, 1915

NO. 9

## EDITORIALS AND COMMENTS

### All the Time There Is

MANY colloquial phrases which moderns from time to time emit because of some superficial appropriateness are based upon profound facts of philosophy. Of none is this more true than of that handy speech used to give jocular comfort to the anxious and hurried, "Take it easy; you have all the time there is."

As ordinarily used, the phrase has no meaning beyond the vague assurance of its sound. Nevertheless it is exactly true. We really do have all the time there is. For time is something which is only made as the need of it presents itself. It is something which God makes as man needs it: or as He needs it for man. And He makes it a moment at a time. No more. He is under no necessity to make it; He existed before it began and will exist after it is ended. It is no part of Him, save in so far as whatever He makes exists and has its reality in Him. It is as external to God as anything can be. One day is with Him as a thousand years and a thousand years as one day, because He is in no sense conditioned by either. He has made them for men. Time is a condition under which men work out their salvation; or, stating it another way, realize themselves, or fail to do so. Consequently, each man has all there is of it. It is all his. But all there is of it is the moment. There may be another moment; and then, again, there may not.

One thing that misleads us is our method of measuring time. After all, how can it be measured? The movements of planets have really no solid basis in time itself. Smith's comet may be due to appear at 9:30 P. M. on the 16th of September in the year 2114; that is to say, we have agreed upon a conventional term by which we mean that the earth will have made, judged on the basis of past performances, just so-many-and-a-fraction circuits round the sun before the comet appears again. It is the best we can do, but not really very good. It is simply the comparison of the relative positions of phenomena in a sequence. We can get no nearer, because a moment of time is immeasurable and seems one of those things which God made rather more like Himself than He made some other things. As a fact, time may really be infinite, since no one knows the possibilities of it. How much time, then, has a man who has all the time there is? A spiritual being must count his emotions and mental processes as valid parts of himself. And since he can be as happy or as wretched in a minute as in a year, we may assume that he can be as abandoned or as Godly in a minute as in a year. And if he has, so long as he has any time, all the time there is, his responsibility for it must be maddeningly heavy and exact.

SUCH THOUGHTS are suitable at the beginning of that conventional thing called the year. Actually there is no more reason for taking count of stock January first than August fifteenth. But it is a thing we do. We examine in retrospect what we and our neighbors have done while the earth made its most recent trip round its orbit. So it is fitting that we should so examine the conduct and mind of that collection of individuals who form the visible Church, during the same period. There are various things said to be done to time. Some kill

it, some improve it, some waste it, some gain it, some save it, and convicts are said to "do" it. Is it likely we shall find all these things to have been done by some individual Churchmen? We can at least look.

Let us take the actively negative things first: killing time and doing time. We see at once that they are two sides of the same performance. One class of persons gets through the time listlessly and the other drags heavily through. With both, the main thing is to get through it. The killers have kept on doing what there was to do, not doing it very well nor trying to do it any better. They have just kept on. The round of services, the perfunctory external activities, the conventional things said and done, the customary attitudes taken, without enthusiasm, without anger, without joy, without resentment, without interest other than that stamped upon mind and soul long since when for a moment zeal blazed up and gave a light: this is their history. The light-house flashes intermittently: the intervals between its flashes are long, and the chart does not show how long. There is nothing to do but wait; and, while waiting, to perform with regularity but without fidelity the even sequence of moral, mental, and spiritual doings <sup>have been</sup> are they who are satisfied to know that a guard joined in said, whether or not more than a <sup>parson's</sup> souls are comforted with them. Such persons are <sup>those</sup> <sup>are</sup> the officers are all the red tape of conventions and meetings. The officers are all in their places, the rules of order will be meticulously observed, no one will say anything startling, the journal <sup>is near</sup> will be printed. What more, pray, could one ask? Nothing is to be expected, nothing hoped for. It is a pleasant variant of monotony. Let us wait the passing of a year, or three years, until we can do it again. They have all the time there is, and they kill it in graceful and eminently respectable ennui.

The "doers" of time are nearly the same, save that what they do is done with the sluggish feet of those who plod unwillingly. The parson is saddled with his office; the layman is blanketed with the church by accident of birth or training. The one is galled, the other smothered. There is enough of slow-burning fire to keep faith alive—the negative faith of those who dully fear. Like Kipling's man—

"There may be a Heaven,  
There must be a Hell.  
Meantime there is our life here.  
Well?"

With these it is not a question of whether or not anything is to be expected, but rather of conceding that nothing can be done. The Anglican communion is in a hopeless position. Too fettered by her Catholicity to join in the free-for-all by which Dissent comes into contact with souls; too free in form and grain to order herself with the rigidity of Rome and the East. What can she do? We dare not leave her. We may not denounce her lest we seem to be fouling our own nest. So we will stay on, glowering at all enthusiasm and hopefulness, crying out on all attempts to enliven her life, knowing that they must be abortive. Such souls destroy the ideals of the young with cynical counsel, damn with faint praise the dreams of the wise, make ridiculous the earnest efforts of men who have



a vision and see through the rifted cloud the place of a Catholicity which is not Roman nor Oriental, but which is able, by a miracle, to fit its glove upon any and every hand without changing the proportion of the glove. Such souls are dully faithful; and their dullness is duller than their faith is faithful. Priests tell the people their duty, conceding in advance that no one will perform it. Laymen sigh audibly for a spiritual clergy, yet will not believe that any clerical attempts at spirituality are real. Vestries wish they might be led, yet will not follow. Priests wish they might be followed, yet refuse to lead. On every hand are the dreariness and flatness of those who, having all the time there is, are "doing" it; whose relation to the Church is that of Ixion to his wheel, and whose end will be a sentence expired.

Let us move a step upward toward those who waste time. They are not necessarily lazy. On the contrary they are often persons of a savage and pestilent activity. But their energy is squandered on that which will not profit. Occasionally they are more active concerning certain things than are the persons who are actually doing the things. Such are the clergy who spend more time seeking sympathy for their wrongs and justifying their position, than they do in righting the former or demonstrating the latter. Such are the lay people who, having taken deep and lasting umbrage at incense, or dalmatics, or bazaars, think twice as much and many times more intently about these matters than do the advocates of them. Two pounds of candle wax may be bought for a few pence, and a yard of silk will neither make nor break a treasury; yet how splendid is the opportunity afforded by them for sour loquacity! The death of the Sunday school by dry-rot would justify frenzy on anyone's part. Yet not often is frenzy so provoked. But let the superintendents speak sharply to Miss Jones, and every waster of time will prime his piece of ordnance, and immediately the bombardment of garrulous ill-will breaks out with fury. To clergy of this sort, the active and ambitious layman who really wants to do something is just officious. To such laymen, the business-like methods of the Rector who really wants to get something done are merely high-handed. Neither can drive nor lead his work-horse with a rope bridle; the only hope of accomplishment must be harnessed to his taste. The crude and misdirected, though well-meant, efforts of the zealous are not, to this sort of person, a hopeful sign of life, but a precious opportunity for criticism and carping. The good word "bickering" was used some centuries ago to describe the combats of knights in which heads and lances were broken, castles taken, and damsels delivered from durance. The waster of time bickers. But in his bickering nothing is broken save the hearts of earnest priests and laymen who yearn to accomplish some spiritual advance. Nothing is taken, but priceless time of which all there is is frittered away. Nothing is delivered, but the name and dignity of the Church, which are handed over to be the jest of scoffers.

Look at those who seek to gain time. Now gaining time can only mean accomplishing more in a minute than any one has a right to accomplish. The expression will not bear scrutiny for accuracy, because no one can say what is the legitimate accomplishment for a minute. That minute is all the time there is, and all the possibilities of time are in it. There can justly be no limit to what can be done in it. But there is precedent. It is highly artificial, since it relates only to what has been done, and its relation to what might be done must be vague in the extreme. So that the gainer of time is really driven back to a comparison, not of elapsed time, but of methods. The gainer of time is seeking short cuts. He is the great experimenter. The dog of Anglicanism would doubtless wag his tail to a sprightlier tune if his tail were shorter. So let us cut it off, whether or not it hurts; whether it makes or mars symmetry. Maybe the long, graceful, unwieldy tail was contemplated in the first notion of dog. No matter, let us lose no time. The wagging's the thing! We will accelerate it at whatever cost! Full pews are the great desideratum. Let us fill them, no matter what we part with. If stilted English and archaic stiffness make our services less easy to follow than other services, let us part with the English gracefully and willingly at the rate of a line for a worshipper. Maybe it is more pleasing to God to see the faithful few who really lift up their hearts to listen and learn, and who, by these antiquated forms, advance in righteousness, than to behold a "capacity house" in whose hearing no man may repeat an unpopular truth nor administer a wholesome rebuke. No matter. Every one has complained of the scarcity of worshippers. Let us at least get

the worshippers. Even if they will not worship, still let us get them.

Let us gain time also in the matter of the sad divisions of Christendom. Here are thousands of perfectly good people striving to band themselves together—or rather to band their organizations together. It is the short way home to a worthy object. Let us hurl ourselves into it! We must give up something, of course. Every compromise involves giving up. Maybe we shall have to give up the right to teach our federated fellows the very thing we have to give them: the secret and talisman of actual unity. No matter. This will do externally what all wish done. Maybe God has not planned to fill His kingdom by Act-of-Parliament, but by winning to Himself one soul at a time. Still, He must commend our "breadth." And if we are broader than our Father, all the more credit to us! Thus do men seek to crowd into the minute things not contemplated. They anticipate the consummation of some things which, for all we know, God never expects to see. They seek to gain more time than there is. They strain to crowd into the minute now in being, a minute God may never make. All the kingdoms of the world and the glory of them were shown to One to whom was recommended a short cut to gain time. But there are races in which God cares less for the finish than for the will to start; and there are kingdoms with their glory which may be won and possessed in no shorter time than it takes to die for them, lovingly and willingly.

But, God be praised, there are those who save and improve time. Realizing that every moment is infinite in its possibilities, they endeavor to grasp and hold everything legitimately within reach at the moment. They know that the moment is infinite, because a man's heart and will may change utterly in it. They see that every moment is time for a man to turn his face toward a goal he may never reach; and that God cares mightily about the direction in which a man is facing. And as with men, so with the Church. The savers and improvers of time know that the Church is blessed which her Lord, when He cometh, shall find so doing. In consequence they encourage zeal. Zeal not according to knowledge may be directed by encouragement. It is killed by snubbing. It is saving time to know that the zealous is at least eager and willing, and that his willingness is, after all, the thing that really matters, since his chief work for God is desire to do God's work. It is a saving of time to recognize that the Grand Army of God has many members in good and regular standing who had barely enlisted when peace was declared and the fighting ceased. It is an improvement of time to grasp that the planning for the Church was all done back somewhere in eternity, when God first conceived the notion of Church and provided for her armament as He mapped her route.

Time is improved by wasting none of it in revising the Church's theories of warfare, casting about for better roads, seeking to over-awe her enemies with the inertia of numbers rather than with the concentration of courage and faith. Time is saved, seeing that God is not complimented by men's seeking to better His plan of campaign, simplify His tactics, and obscure the issues of the war in the interests of popularity. And men save time by withdrawing their minds from that to which God has already given His, and focussing their energy upon their share of a partnership in which they are all junior partners.

But enough.

All the time there is, is infinitely precious. It is opportunity to be and to feel and to resolve and to do. How much more of it God will make, no man knows. His ceasing to make it will be as the coming of a thief in the night. Alas for men and churches who are found wasting that last fragment of time, killing it, "doing" it, seeking to gain two fragments in one. And happy for those men and churches who shall be found gleaning from the farthest corners of that moment and establishing the things that remain in it.

It is a profitable form of self-analysis, and a rich field for New Year resolutions.

**A**MONG the authorized church notices in the Boston *Evening Transcript* of December 19th is that of the "Second Church in Boston" (Unitarian), where, it is stated, there will be "vespers and ordination" on the following day. A list of "participants" gives first the name of "Rev. Kirsopp Lake, D.D.," while the last of the four names is that of a Jewish rabbi.

The Rev. Kirsopp Lake, D.D., is a priest of the Church of



England—unless he has formally renounced his allegiance thereto since the publication of "Crockford" of 1914 and of *Who's Who* of the same year. He is a professor in Harvard University, lately received from the University of Leiden, Holland. Ordained by the Bishop of Durham, he had served as curate at Lumley and at St. Mary the Virgin, Oxford, before his professorial appointments were made. He has not been transferred to the jurisdiction of the diocese of Massachusetts nor of the American Church, and therefore is not amenable to the discipline of this Church. Under the peculiar conditions of English ecclesiastical law, he is probably answerable to no authority in the English Church either. He is a "free lance," possessed of holy orders but liable to discipline nowhere. When, therefore, he participates in an act of this character, involving, as most of us must feel, both heresy and schism, it must necessarily be that he has knowledge that Churchmen will feel grossly scandalized, and also that they cannot reach him to enforce the vows that he voluntarily assumed at his ordination. If he, a priest of the Church, feels able to participate officially in the ordination of one who will deny the true Godhead of our Redeemer and seek to tear down the Christian conception of Jesus Christ, a great gulf between his sense of right doing and that of Churchmen generally must be presumed to exist. Most people of right mind, we believe, hold that if Jesus Christ be God, it cannot be useful to assist in propagating religions that teach the contrary. The Christian religion and its followers underwent persecution in earlier ages because they asserted this doctrine, and torture and death were welcomed rather than its denial.

Churchmen are probably powerless under the circumstances. But the Massachusetts clergy gave a brotherly and cordial welcome to Dr. Lake on his arrival, and they will feel a personal sense of injury that he has given this requital to their confidence.

HERE is, happily, a continued flow of contributions for the WAR RELIEF FUND to be expended through the Archdeacon in charge of American churches in Europe and through those churches. On another page will be found a letter telling of the anxieties and need felt by our workers in Paris, which needs are already being met from this fund, though it is obvious that very much more will be needed. Many have very kindly sent Christmas offerings for the purpose and the week's total is the largest yet acknowledged. The following is the list of acknowledgments for the week ending Monday, December 28th:

Report of  
War Relief

Special offering, per the Bishop of Minnesota.....	\$ 46.75
St. James' Church, Farmington, Conn.....	5.00
A Georgian friend*.....	10.00
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Offering at Chapel of Western Theo. Seminary...	13.00
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St. Paul's Church, Batesville, Ark.....	17.00
S. S. of St. Mary's Church, Ferndale, Cal.†.....	10.00
A. C. B., Washington, D. C.*.....	5.00
H. A. A., Arlington, Mass.....	1.00
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"Walcott," Salt Lake City.....	1.00
"Hildegarde," Salt Lake City.....	1.00
"Young Folks" of St. Peter's Church, Walsen- burg, Colo.....	3.00
Junior Aux., Christ Ch., Suffern, N. Y.†.....	3.00
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A Churchwoman, Chicago*.....	5.00
Rev. Peter G. Sears, Houston, Texas†.....	5.00
Advent Offerings, Calvary Church S. S., German- town, Pa.*.....	80.00
All Saints' S. S., Cameron, Texas.....	5.00
Mrs. Octavius Applegate, Morristown, N. J.....	5.00
St. Luke's Church, Wymore, Neb.....	3.00
Junior Aux. of same parish.....	1.00
Boys' Club of same parish.....	1.00
Daughters of the King, same parish.....	2.00
I. S., Brooklyn.....	1.00
St. Luke's Church, Cleveland†.....	12.00
St. Matthew's Church, Cleveland†.....	2.00
R. J. Finch, Arapahoe, Neb.....	5.00
A Churchwoman, Hartford, Conn.....	2.00
A Churchwoman, Newport, R. I.*.....	2.00
Mrs. H. K. Hatfield, Boston.....	10.00
Two members of St. Michael's Ch., Charleston...	2.00
St. John's S. S., Elkhart, Ind.†.....	6.00
Some parishioners, Church of St. John Baptist, Minneapolis.....	38.00
Virginia Eastham, Vale, Oreg.†.....	2.00
A subscriber, Schenectady, N. Y.....	5.00
Miss Flora Caisson, Lenoir, N. C.*.....	2.00
Offering of Cathedral and parishes, Omaha*.....	73.84
John D. Mershon, Saginaw, Mich.....	20.00
Anon., Guttenberg, N. J.....	1.00
Henry N. Pierce, Syracuse, N. Y.....	1.00
Anon., Oconto, Wis.....	10.00
Anon., Peoria, Ill.....	1.00
Miss Mary Knight, Milwaukee.....	5.00

J. P. S., Jr., Bellport, N. Y.†.....	1.00
H. M. A., Reisterstown, Md.....	5.00
A subscriber, Sheboygan, Wis.....	10.00
St. Andrew's Church, Fort Worth, Texas.....	11.10
Anon., Milwaukee*.....	18.50
Total for the week.....	\$ 962.79
Previously acknowledged.....	2,935.27
	\$3,898.06

\* Preferably for use among Belgians.  
† Preferably for use among Belgian children.

ANSWERS TO CORRESPONDENTS

X. Y. Z.—Nothing but custom and good taste regulate the color of the sanctuary carpet in a church.

A VESTRYMAN.—Extempore prayer may not lawfully be interpolated into Prayer Book services; but in the pulpit before or after a sermon, or possibly before or after any formal service, it would seem to be not unlawful—though it might easily be inappropriate.

C. E. B.—(1) Nobody knows why the missing "holy" among the notes of the Church has not been restored to the Nicene Creed at any of the successive revisions.—(2) The letter of the law holds the octave of Christmas, falling on Friday, to be a fast. The common relaxation of the fast in practice seems justified by the spirit of the law, and few, we believe, would criticise the relaxation of the fast on New Year's day.

THE COMING YEAR

What will it bring to the innocent child,  
The coming year, the coming year?  
So loving, so trusting, so undefiled;  
With ready laugh, with transient tear.  
Too young to be saddened by earthly strife,  
He faces the world without fear;  
But seed may be sown which will wreck his life,  
The coming year, the coming year!

What will it bring to the bold, daring youth,  
The coming year, the coming year?  
His young heart inclines to goodness and truth;  
His bright eyes are cloudless and clear.  
Sweet visions of manhood his thoughts control;  
His confident heart feels no fear;  
But seed may be sown that will wreck his soul,  
The coming year, the coming year.

What will it bring to strong man in his prime,  
The coming year, the coming year?  
His vigor increases with passing time;  
Life's music is sweet to his ear.  
Strong man, keep the banner of right unfurled!  
Thy strength a weak brother may cheer,  
And deeds may be done which shall thrill the world,  
The coming year, the coming year!

What will it bring to the age-weary one,  
The coming year, the coming year?  
The shadows are gathering; Life's west'ring sun  
Dips low, and the nightfall is near.  
But when sunlight fades, Faith's star mounts the skies,  
All splendid, and radiant, and clear;  
Will it lighten a soul to Paradise  
The coming year, the coming year?

MARIBEL YATES.

THREE GREAT SINGERS

THE BRILLIANT audience gave an ovation to the great singer. She was unquestionably the best soprano in the world. The critic turned to his friend, the self-made millionaire, and said: "Did you ever hear any song more exquisitely rendered?"

"Yes," said the rich man musingly, for he was touched by the magic of what he had heard. "Yes, I have heard three great singers."

"I want to know," exclaimed the critic.

"The first was years ago. The singer was plain of face and gray of hair and tired of body. There was much work to do, and many mouths to feed. I was the youngest child, sick and cross. And the dear singer crooned to me a lullaby, and I slept. It was a wonderful song. The next was years afterwards. We had a little cottage. It was summer, and the windows and doors were open. My wife was in the kitchen preparing supper. She was singing something about the true love coming home to her. It was for me. And that, too, was a wonderful song. Some more years elapse. There is a little toddler in the garden, and she sings hesitatingly something about daddy and his baby. These are three singers, my friend, that beat all of your sopranos."

And the critic—well, perhaps the critic agreed with him.—  
*Exchange.*

THE FULNESS of joy is to behold God in all; for by the same blessed might, wisdom, and love, that He made all things, to the same end our good Lord leadeth it continually, and there to Himself shall bring it, and, when it is time, we shall see it.—*Mother Juliana.*



## EPIPHANY

FOLLOWING THE STAR

By H. C. TOLMAN, D.D., LL.D.

ON a tongue of rock which projects from the mountain side rises the imposing terrace of Persepolis. A magnificent stairway ascends on the western side recessed in an enormous bay, while the steps mount parallel to the wall itself. In ceremonies of state an advancing procession could ascend by one flight, defile before the platform, and descend by the opposing stairway. We can picture the pomp and splendor of the kings of ancient Persia. The vast ruins of palace, audience hall, and propylaea, with sculptured relief, stand as silent witnesses of the glory of an imperial dominion now gone forever.

Here one starlit night twenty centuries ago a band of Magi, the priests of the Avesta faith, were looking heavenward to read the will of God in the star-spangled oriental sky. Their creed, with the single exception of Judaism, was the purest faith the world had yet known.

Fire was their holy symbol, for whether in the tiny spark, or in the dazzling sun, or reflected in moon or star, it portrayed the purity, the truth, the wisdom, the omnipotence of God.

Their sacred books brought hope and comfort, teaching them the clear discrimination between right and wrong, pointing to the advent of a Deliverer, and promising eternal life, with reward for virtue and punishment for sin.

The Lord of Wisdom was a Good Spirit striving continually with the Power of Evil. Man was free to coöperate with Right or Wrong, and if he chose to ally himself with the former he had the joy of realization that he had done his part in advancing the Kingdom of Righteousness.

This was a momentous choice, for it determined man's destiny. If he chose the Good, ministering angels aided him in the great search for God. If he chose the Bad, evil spirits led him further on in the realm of Evil.

It is no wonder that this stupendous moral thought found expression in the lofty prayer, "Good thoughts, good words, good deeds." Such a prayer can fitly be the guiding motive of every human soul.

As the Magi whose faith we have very briefly described were communing with the Infinite, beholding the revelation of His majesty in the silent Heaven, they saw a new star.

What a wondrous sight it must have been to them, accustomed as they were to note the company of nightly stars in their rising and their setting.

They might have said, "We have our sacred traditions and they are enough. We know not where the star may lead." They not only saw the star but determined to follow it. It led them away from their shrines. It led them beyond the confines of their native land. They followed it over rugged mountains and through trackless deserts.

They must have asked many times, "Whither will it lead us? Are we not following a phantom? Is this not a delusion, a mere *ignis fatuus*, a will-o'-the-wisp?" Strong must have been the temptation for them to return to the sacred glories of their native land.

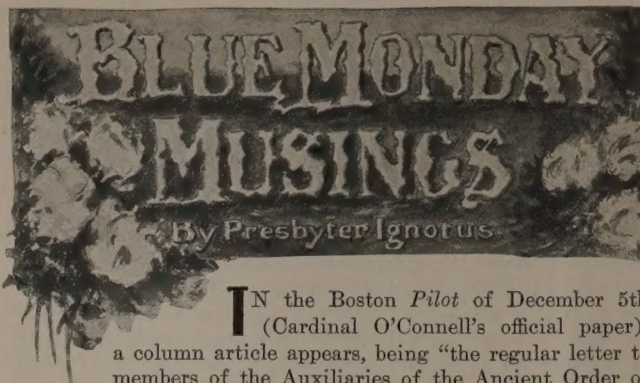
But onward they went, the star always bright above their heads. We ask: "Where did it lead them?" It led them to Bethlehem. It led them to the Saviour of the World. It led them to the Son of God.

What a lesson there is in this for our lives. Truth calls us to follow. It is a new star in our firmament. We ask: "Whither will it lead us?" It leads us away from many of our prejudices and our preconceptions. We may feel afraid to follow, but that is the prompting of a weak and timid heart. We follow and we have to climb our mountains of struggle and pass through our deserts of doubt, but the bright star is ever before us and it will always lead us to God.

That is the meaning of the Star of Bethlehem.

At the opening of the St. Louis Exposition where were brought together from the great nations of the earth the latest achievements of science and art and letters, there were flashed in letters of fire before the eyes of the hushed multitude, as the great keynote of progress, these significant words: "Thou shalt know the truth, and the truth shall make you free."

As we stand under the open sky, where the numberless worlds within our vision are but parts of an infinite system of worlds stretching into limitless space, let us think of God, the Infinite and Loving, the Father of the Universe, and pray that we may see a new star, that some new light may appear to our souls which will lead us a little closer to the boundless heart of the Eternal.



IN the Boston Pilot of December 5th (Cardinal O'Connell's official paper), a column article appears, being "the regular letter to members of the Auxiliaries of the Ancient Order of Hibernians" of Mrs. Ellen Ryan Jolly, National President, of Providence, R. I. The editor introduces his reprint by saying: "Mrs. Jolly doesn't mince nor spare words in her condemnation of misrepresentations of the Irish race, nor of the attempts to coddle it." One gathers from this that her words have editorial approbation.

The whole article is a frenzied attack on England, and everything English, its text being the song which British troops are singing in France and Belgium, "It's a Long, Long Way to Tipperary." Mrs. Jolly concludes with this purple patch of rhetoric:

"With all the pent-up scorn of my loyal Tipperary heart I resent the insult, and utter this public, indignant protest against such prostitution of my heritage, the blood and the spirit of the Tipperary my mother loved. God love and bless sweet Tipperary, for my heart is surely there; and it's there I am longing to be, to tell the 'Matchless Men of Tipperary' to continue to refuse to accept the King's shilling, to refuse to wear the livery of the British tyrant, to refuse to listen to England's mad appeals for Irish volunteers to fight Ireland's old friends."

"Ireland's old friends," I gather, are the Prussians who have been wasting Belgium for five months, to show what they think of little nations, and of treaties!

The song itself she describes as "a maudlin, mendacious set of jingling, meaningless doggerel, sung in ragtime, by the poltroons wearing the lobster-back uniforms of the British army!"

If one were scrupulous about accuracy, "a set of doggerel" is not good English; and the song is not "ragtime"; nor are any "lobster-back uniforms" seen in these days of khaki. And we who have read the stories of this present campaign, wherein Irish Fusiliers, Highlandmen, and English Guards have covered themselves with deathless glory, we know that there are no poltroons among the champions of Belgium, whatever poltroonery may lie in railing accusations made by unbridled tongues and hateful hearts.

BUT THE LONG rehearsal of ancient wrongs which follows this diatribe might be thought more convincing. Assume that the facts are all as stated; assume that there was no corresponding outrage on the other side: what then? It is surely a strange sort of Christianity which denies to nations, as well as to individuals, the opportunity of repentance and a better mind. I, too, have Tipperary blood; I, too, believe in "Ireland a Nation." But I have seen the just demands of Ireland's leaders granted by the Imperial Government in ample measure; and I prefer John Redmond's judgment to Mrs. Jolly's. For better, for worse, the Irish Nation is joined to the Scottish, the Welsh, and the English Nations; and the dream of the Sinn Féin party, of an independent Ireland, is as mad as it is hopeless. A triumphant German fleet would make short work of Dublin's defences; and the A. O. H. would find vaporings about "the fairest flowers of the flock stalking in exile" a poor substitute for constitutional freedom.

No, the true Ireland, whose sons to-day of every rank are fighting for liberty under the red, white, and blue, in army and navy alike, has naught in common with this hysteria. But it would be interesting to know just how far Cardinal O'Connell endorses his editor's endorsement of it.

STRANGE HOW prejudice, coupled with ignorance, can mislead men! I have just been reading *Bulgaria and Her People*, by Prof. Will S. Monroe, a widely travelled university graduate who ought not to write misinformed; yet though this handsome



new volume of his gives much valuable and interesting matter about the Bulgars, incredible utterances about the Orthodox Church stand as monumental examples of the truth of one of his own sayings: "It is never easy for a foreigner to pass judgment upon the work and influence of an alien religion." (p. 209.)

Prof. Monroe is evidently filled with admiration for American Protestant mission work in the Balkans; he also is ready to find arguments in defence of the Roman schismatic bodies, whether of the Latin or the Uniate rite. But though he inadvertently admits the great service of Orthodox monks and popes in preserving the ideals of nationality, he has never a good word for the Orthodox Church itself. And his hatred for the Greeks, whether of the Phanar or of King Constantine's realms, makes him ready to swallow any charges against them, and to fling unflinching scorn at their religion.

How qualified he is to speak on such subjects may appear from his statement that "the Orthodox Church has no creed, in the sense in which the word is used in Roman Catholic and Protestant countries." (p. 211.) When he tells us that "each patriarch is within his own diocese what the pope is in the Western Church," or gives "the Feast of the Sleep of Theotokos" as one of the fasting seasons, or adds that "the clergy of the Orthodox Church are divided into priests and monks; priests must marry, but monks are required to remain celibates," we can smile at "the speech of Ashdod." But to fault the Eastern Church because it has no "peculiarly interesting heresies," like Bogomilism, to-day, or to say positively that the Orthodox clergy do not care for the poor and sick and wounded, is sheer bigotry. "The spirit of mercy and love, if it ever formed a part of Eastern Christianity, has very largely, if not quite entirely, disappeared. There is in consequence little or no recognition of any duty to the poor and the sick and other unfortunate classes of Society," he says (p. 313). This atrocious libel must not pass unchallenged.

IN AN OLD New England country churchyard I found this epitaph recently:

"IN MEMORY OF  
MRS. MARY,  
WIFE OF  
MR. SEMORE BURR,  
A Revolutionary Pensioner,  
She Died in Canton,  
Nov. 1, 1853,  
Aged 101 Years.

Last of the native Ponkapoag Indians.  
Like the leaves in November, so sure to decay,  
Have these Indian tribes all passed away!  
Mary's Christian feature on earth was a true Methodist.  
Above—her spirit now basks in sweet heavenly rest."

THE PASTOR of Trinity M. E. Church, St. Louis, invites everybody in this persuasive form:

"OUR MISSION AND DESIRE IS

To do Good Always and Everywhere, to Comfort in Bereavement, Counsel in Trouble, Visit in Sickness, Cheer in Health, and Serve at Your Baptisms, Weddings, and Above all to Preach to You the Truth. Come and See if we are not Social, Spiritual, and Up-to-date."

REFERENCE to the Belgian White Book, Dispatch No. 60, will show that the German government made this declaration after the capture of Liège; "Germany once more gives her solemn assurance that it is not her intention to appropriate Belgian territory to herself, and that such an intention is far from her thoughts. Germany is still ready to evacuate Belgium as soon as the state of war will allow her to do so."

And yet the other day a letter from a Belgian maid-servant, employed in an American family, addressed to her parents in Brussels, was returned to her by the German authorities because it was addressed to *Bruxelles, Belgique*; and Brussels is now in the *Deutsches Reich*!

*Usque quo, Domine Sabaoth?*

THE WORST kinds of unhappiness, as well as the greatest amount of it, come from our conduct to each other. If our conduct, therefore, were under the control of kindness, it would be nearly the opposite of what it is, and so the state of the world would be almost reversed. We are for the most part unhappy, because the world is an unkind world. But the world is only unkind for the lack of kindness in us units who compose it.—*Frederick Wm. Faber.*

## THE WAR AS SEEN IN RUSSIA

Our European Correspondent Describes the Muscovite Point of View

### TOUCHING INCIDENTS OF UNITY THROUGH THE AMERICAN CHURCH

LAUSANNE, SWITZERLAND, December 1, 1914

IN the issue of THE LIVING CHURCH for October 31st, I presented the subject of the origin of the war from a widely-held neutral, Continental point of view, based on the facts as they naturally occurred, and the conditions amid which they occurred. I am not so much concerned, in these letters, with the direction in which facts, or apparent facts, may point, as to give them as I see them and try to interpret them from the point of view of an impartial American observer. The view seemed to favor the conclusion that there are two sides to the question as to Germany's sole responsibility for the origin of the war, and that an attitude of real neutrality, pending further light, is as right as it is American. (What Germany may have done since the declaration of war, and on which so much anti-German feeling is based in America, is a question apart, without any necessary bearing on the origin of the war.)

Here is another presentation from a Russian point of view, that I have found widely held by many cultivated Russians with whom I have spoken. It can best be presented by quoting directly from a paper by a Russian gentleman—a retired army officer. I will remark only how, with facts almost identical with those I gave, there can be a diametrically opposite conclusion.

"Many journals, notably those in the German language, have received letters addressed to them by Russians, who under color of impartiality have made special pleas in favor of the German point of view as to the origins of the war. It seems to me that the authors of those letters belong to the circle of Russian and Polish refugees. I do not deny that there are a considerable number of Russians, even in Russia proper, who share that view, but I assert, that the majority of my fellow citizens are of a different opinion; and that in any case, it is not upon the sentiment of political refugees in strange countries that the destinies of my country depend. I will present therefore, a point of view to which, to my knowledge at least, no one has, as yet, called general attention.

"That point of view is that of people who, like myself, are patriots without being Chauvinists. It is also that of most of the military. Among those, to begin with, one would hardly find much hatred against the Germans. The term "hatred" would not be the proper word in any way to describe the sentiment which Russia generally holds with regard to its neighbor of the West. No one in Russia think of despoiling Germany of a portion of its territory. In my country, on the contrary, the honesty, civilization, and order of the Germans is appreciated. And in our cultivated classes, it was not rare to hear a German alliance discussed as the best guarantee of the peace of Europe, an opinion, by the way, shared in a number of military circles. Russia, outside of the politicians, has never thought that there could be between Germany and Russia, conflicts which could become aggravated enough to produce a war.

"So much being said, let us see if some ferments of hostility have not been sown rather in Germany, thanks to the pan-Germanist movement. The idea that Germanism is not able to increase in Europe, except at the expense of the race and nations of the Slavs, is not the fundamental principle professed by the *All Deutsch*?

"In Germany, it is true, the pan-Slavists are represented as the bellicose element; and I am inclined to agree. In view of the tendencies of pan-Germanism, the Slavs are prepared to resist. The pan-Slavists regard as the historic mission of Russia the deliverance of their fellow Slavs of the Balkans from the Ottoman yoke. Now in that aim, Russia has been thwarted for at least two centuries, if not by the people comprised in the Austrian Monarchy, at least by their Government, which has been, and which remains, essentially Germanic.

"To show this in particular, the writer recalls the results of the Congress of Berlin (1878), which limited Bulgaria, freed by Russian victories, and gave Bosnia and Herzegovina to Austria-Hungary, and he adds that the enterprises of Germanizing those two provinces had the approbation of the Germans of Germany. When these facts are considered, he says, we can understand better what makes the fundamental difference between the objects pursued by pan-Germanism and pan-Slavism. The former seeks to impose itself upon the Slavs who are foreign to it, and is therefore aggressive; while the latter seeks to conserve to the Slavs their autonomy under the protection of Russia, and is therefore defensive. Such, and no other, is the moral cause of the present war.

"But who has wished this war? Germany accuses Russia of having forced it upon her. Russia kept on mobilizing in secret, she says. But Russia is able to answer: The mobilization was not di-



rected against Germany, but uniquely against Austria-Hungary, and that Germany did not wait, before declaring war, till the negotiations were broken off between Ballplatz and Pont-aux-Chantres.

"I will affirm that there is hardly a cultivated person in Russia who did not believe in the sincere desire of William II. to maintain peace. Every Russian knows also that Nicolas II. has always wished to avoid war at all costs, so long as the question was not one of national honor. Russia has enough problems to solve in peace before thinking of warring against its neighbor of the West. It seems then inadmissible, that the Czar had wished war and had provoked it by violating his word.

"The war is, then, neither the fault of the Kaiser nor the fault of the Czar! Whose then is it? I answer, of Austria-Hungary. Though that power may not perhaps have seriously wished it, at least it started it; and this is how.

"The Austrian diplomacy deceived itself; it was mistaken in believing it possible for her with impunity to send an ultimatum to Serbia intentionally conceived in unacceptable terms. To subscribe to the conditions set, would have been for Serbia equivalent to recognizing herself as the vassal of Austria-Hungary. If Russia had allowed herself to tolerate such a condition, with such consequences, she would have lost all prestige in the Balkans; she would have made forfeit of national sentiment, more accentuated than ever, believe me, since the existence of the imperial Duma. The writer then concludes, by saying that Russia went so far in the interest of peace, as to consent to a punitive expedition into Serbia, on condition that Germany would guarantee, in the name of her ally, that the punishment once inflicted, Austria would guarantee the territorial and political integrity of Serbia. Now we know, he says, that Austria agreed to leave Serbia her territorial integrity, but would not agree to renounce her political suzerainty. From this she would not bend, thinking probably that Russia would recede before a menace of war.

"Russia did not."

We had, at Lausanne, on Thanksgiving day, a living illustration of what the word Neutrality meant as typified by the American Church. Of course we had our service in the morning, and with a full church. In the afternoon, from four to

Neutrality  
in Switzerland

six, we held an American "At Home." The large parlor of the old Hotel Gibbon was decorated with American and Swiss flags. We omitted the music, as there is an atmosphere of sadness all over Europe, even in the neutral countries, that makes music seem a little out of place. It was not exactly a reception that we held, but a large family reunion to which Americans were delighted to come in a quiet way. Over a hundred of them came; and not only Americans but about fifty of our friends of other nationalities. Some were English, others German; some from Holland, several from Austria, two Italians, several French, some Swiss, two from Roumania, one from Turkey (an ex-minister), two from Sweden (one an ex-minister), and a number of Americans married to foreigners. In the American atmosphere of neutrality, under the beautiful Stars and Stripes affectionately interwoven with the emblem of the land that had the heart to originate the Red Cross, the differences that war made were forgotten, and, for the time being at least, men and women were again just kindly disposed brothers and sisters. How is it, that, in this time of stress and sorrow, so many people of different nations, belligerent as well as neutral, many with griefs and all with great anxieties, come to us as to friends? Simply because the American Church in Europe cannot be forced to wear a political aspect, and, in a neutral country like Switzerland, can stand on its neutrality, try to be fair to all, feel for all, and show its practical sympathy on humanitarian and not partisan grounds.

Even the Swiss churches have not this untrammelled position. Switzerland is divided in its populations, and its sympathies so strongly follow its ethnic divisions that it is one of the problems of the Central Government to keep down feeling.

Two weeks ago I baptized a young man whose mother is French and his father German. It was the first baptism in the American Church of All Saints. The young man was drawn to us through the influence of an aunt who, born French, became an American citizen and carried with her on her visits to her old home the American atmosphere of freedom, liberality, and kindness toward all. A more loyal admirer and friend of American Churchmanship than my French-German neophyte it would be hard to find.

Five or six weeks ago two strangers came to the service and I asked them afterward who they were. The husband was an Englishman and the wife a German. They came to our church because there was no partisan atmosphere and no suggestion of a tribal God.

There are a number of people of the belligerent nations,  
(Continued on page 289)

## ENGLISH MISSION TO CENTRAL AFRICA IN NEED

### War Has Seriously Affected Work of Universities Mission

#### CENTENARY OF ANGLO-INDIAN EPISCOPATE

Canon McClure Resigns Editorial  
Secretaryship of S. P. C. K.

#### OTHER RECENT ENGLISH HAPPENINGS

The Living Church News Bureau  
London, December 8, 1914

AT a meeting of the Universities Mission to Central Africa held last week in the parish of St. Matthew's, Westminster, attention was called by the speaker, the Rev. R. J. Hodgson, to the severe loss of income which this Mission has suffered in consequence of the war. The war had affected the U. M. C. A. more than any other mission. There had been fighting in all of the three dioceses. Of the four Zanzibar archdeaconries, three were in German territory. What was happening to the missionaries there, or what was likely to happen, it was impossible to learn. The speaker went on to say that the mission was engaged on the absolutely necessary warfare of the Kingdom of God—"a war with a much greater line of front than the European contest, and in which forces of still greater magnitude were engaged and far greater issues involved."

Early memories of the Indian episcopate have been revived by the recent observance in London of the centenary of the consecration of Thomas Middleton as Bishop of Calcutta in 1814, the first founded of the Indian Sees. There was an offering of the Holy Eucharist at St. Margaret's, Westminster, the Archbishop of Canterbury being the celebrant.

Centenary of  
Bishop Middleton

The Bishop of St. Albans, who preached the sermon, said that a century ago it was to a few noble souls that the consecration of Bishop Middleton was due. The perseverance of such men as William Wilberforce was rewarded, and yet the timidity of the English people so largely represented by the civil authorities was not easily removed. India had been actually closed to mission work for some years by the authorities. It was not until 1813 that it was reopened, and the formation of the see of Calcutta permitted. The consecration took place in Lambeth Palace chapel; it was not considered advisable to publish the sermon preached on the occasion. The new Bishop found none to welcome him officially when he landed in India; he was not able to give missionaries their full commission. But he was able to lay the foundations; his successors consolidated his work, founding the sees of Madras and Bombay. After the Mutiny, education was taken in hand, and the years since 1878 have seen a great development of the Indian episcopate. The sees of India are almost all filled by experienced missionaries; a native of India has been raised to the episcopate. A great change of feeling has come over public opinion, and has influenced the civil government. Apology is no longer necessary for mission work. Greater things are yet to come, for which all that has yet been accomplished is but the preparation.

A centenary meeting was held at the Church House, at which the Archbishop of Canterbury presided. His Grace pointed out with what different eyes both Church and State now regarded the work of missions than a hundred years ago. This, he said, was startlingly apparent by a comparison of the debates in Parliament in 1812 when Wilberforce was putting before people their responsibility to India, together with Bishop Middleton's charges and two such books as Sir Alfred Lyall's *British Dominion in India* and Sir Valentine Chirol's *Indian Unrest*.

Lord Sodenham emphasized that the future of Christianity in India depended ultimately upon the growth of a native Church completely identified with India. Bishop Copleston (late Metropolitan of India) spoke of the growth of the sense of unity in Church life and work in India. The growth of the spirit of unity had now reached a stage at which definite action might be taken. At the present time the great question was that of synodical action in the dioceses and province. When the faithful had been trained in independence and initiative, the Church in India would be in a true degree equipped for the great task before it. It would have been ill to provide India with the native episcopate as a gift in early days. It was valueless unless it came as a demand from the inner life of the Indian people themselves.

Canon Edmund McClure, who has been the editorial secretary of the Ancient Society for Promoting Christian Knowledge for nearly forty years, is retiring from service at Christmas. He attended the monthly meeting of the standing

Retirement of  
Canon McClure



committee last week for the last time as an official of the Society, when a resolution was adopted expressing grateful appreciation of the valuable services of Canon McClure, and wishing him health and happiness in his retirement from active service. The Archbishop of Canterbury, who presided and moved the resolution, said that in order to estimate the work which their retiring editorial secretary had accomplished, it was necessary to compare a report of the period prior to his secretaryship with the current annual report. The comparison would show that the publishing work of the Society had been completely overhauled. Then the chief item in the balance sheet was a loss of thirteen thousand pounds sterling incurred in the issuing of Bibles and Prayer Books at less than cost price. The other publications of the Society were then sound but unattractive; now—though no less sound—they were attractive and interesting. The S. P. C. K. did not merely compete with other publishers, it published work consonant with its traditions. It had been a safeguard to the Church that Canon McClure had been careful to maintain sober standards of scholarship and criticism. The publications for the Church Historical Society, for example, were permanent contributions to religious history of first rate value. Extraordinary pains had been taken with the translation work; while to the other branches of the work Canon McClure had brought a learning, a versatility, an acquaintance with Continental literature which had been of inestimable value.

Canon McClure, in reply, said that when he took office things were certainly depressed, and a change in methods was needed. It had been necessary for him first to master the business details of the publishing work. In regard to their publications he had set before himself the object of promoting Christian knowledge in the wide sense of giving all opinion which might legitimately be held within the Church the opportunity of expression. He hoped that this would always be the rule of the Society. He thanked, in conclusion, the Society for its appreciation, and his Grace the Archbishop and the other speakers for the kind words in which that appreciation had been conveyed.

The attitude of the Bishop of Manchester towards the use in his diocese of the Eucharistic vestments and other adjuncts of Catholic worship as ordered by the Church in the Prayer Book has been the occasion of a great protest against such attitude at a largely attended meeting of members of the E. C. U. in the northern Province. The meeting was held at the Church House, Manchester, and was chiefly composed of laymen and Churchwomen. The following resolution was adopted:

"That this representative gathering of members of the English Church Union and other Churchmen in the northern Province protests against the refusal of the Bishop of Manchester to license assistant curates in parishes where the Eucharistic vestments, or other ornaments, are in use as directed by the ornaments rubric, as a grave abuse of episcopal authority, causing unjust hardship to the incumbents of those parishes, and also serious spiritual loss to the faithful laity therein."

The chairman, Mr. J. A. Slingsby, mentioned in particular three parishes in the dioceses which were ignored by the Bishop as if they did not exist. The Bishop of Manchester was thereby hindering the preaching of the Gospel and preventing people from the means of grace. Mr. H. W. Hill said that the Bishop, in his recent book on the subject, had "cut himself away from all the soundest teaching of the Church of England," and he had "allied himself to teaching brought from Germany." The Bishop had "cut himself away from the Archbishops' reply to Pope Leo XIII., one of the most serious and influential documents of our time." A resolution was also adopted assuring persecuted priests in the diocese of Manchester of the meeting's fullest sympathy with them, and pledging to assist them to the utmost of its power.

A meeting on behalf of the Balkan peoples has been held in London, at Sion College, under the auspices of the Anglican and Eastern Association. Prior to the

To Aid the Balkan Peoples public gathering there was a formal meeting of the members of the Union, at which certain resolutions passed at the recent annual meeting were ratified without further discussion. These provided in effect that in future the title of the organization, heretofore known as "The Anglican and Eastern-Orthodox Churches Union," will be "The Anglican and Eastern Association." The public meeting was also presided over by the Rev. Dr. Dearmer, and there were several other speakers, including Sir Edward

Bogle, Bart., and Sir J. Roper Partington, consul-general of Montenegro.

The following letter has been sent by the Bishop of London to the clergy of the diocese, with a request that it may be read by them to their congregations:

Day of Intercession "LONDON HOUSE, St. James' Square. Advent, 1914.

"DEAR BROTHER:—We are in the midst of a great 'Day of God,' and we must coöperate with God by constant prayer in bringing out the purpose which He has for us all in it. We all need a spirit of sacrifice, fortitude, chivalry, and charity, and it is only in answer to earnest intercession that we shall receive them. It is proposed to have all day and all night intercession in St. Paul's Cathedral on Wednesday, December 16th, beginning at 8 A. M. on that day and lasting till the same hour on December 17th. This is in preparation for the Day of Intercession on January 3, 1915. I shall myself inaugurate the twenty-four hours of intercession by celebrating at 8 A. M. on December 16th. Each rural deanery will be responsible for an hour. You will be informed of the hour assigned to the rural deanery of which your parish forms part. May I ask you to invite your people to take their part in this great tide of intercession? Our sailors in their ceaseless vigil on the seas, our soldiers in the trenches, together with those of our allies, are bearing a terrible strain. Let us sustain and help them by praying together for victory in this most righteous cause.

"Yours very sincerely,  
A. F. LONDON."

The Bishop of London has once more expressed his strong disapproval of the continued circulation of the mischievous

"Chain Prayers" "chain prayer." He writes that he earnestly hopes that anyone who may receive a copy will immediately destroy it.

Sir John W. Buchanan Riddell, in the course of an address at an E. C. U. meeting held in Maidstone, spoke concerning

Christian Unity army chaplaincies, and instanced the case of Father Waggett, S.S.J.E., who, when he was refused by the chaplain-

general, started the very next day at his own expense, and was seen on the battlefield translating to the dying Irish soldiers the words of a French priest, and the last words of the soldiers to the priest. Surely this, said the speaker, was as beautiful a picture of the unity of Christendom as one could wish for.

The Rt. Rev. Dr. Blair, Bishop of the Falkland Islands since 1910, has placed in the hands of the Archbishop of Canterbury his resignation of the Bishopric.

The Rev. J. Charles Fitzgerald, of the Community of the Resurrection, Mirfield, has gone as a chaplain to the war front.

It is understood that one Bishop has under consideration resolutions by ruridecanal chapters asking permission for Belgian priests to hold services in English churches solely for Belgian refugees.

At the monthly meeting of the S. P. G. the secretary drew attention to the formation in Australia of a fourth Province (Western Australia) with its Archbishop.

The latest mail from Africa received at the U. M. C. A. headquarters in London conveys the news that the Bishop of Zanzibar (Dr. Weston) had arrived safely in Zanzibar.

J. G. HALL.

## THE WAR AS SEEN IN RUSSIA

(Continued from page 288)

English, German, French, and Austrians, always at our services in search not only of consolation but of peace.

It might be of interest to know how this truly neutral attitude of the American Church in this section became generally known and appreciated. The answer is simple. Every Friday morning from sixty to eighty ladies meet to sew, or bring in, or take out work for the relief of the suffering caused by the war. The applications for this relief are voted upon as they come in with the strictest impartiality, the only criterion being the need without regard to nationality. This friendly impartiality has naturally brought us coöperating workers from the belligerent nations, so that our band remains about the same in size, though many Americans are gone. It is a pleasant thing to see women of England, France, Austria, and Germany working together with neutral Americans in the name of humanity, and impartially giving relief to the unfortunate of friend and foe alike. This beautiful spirit of common charity is a bright spot in the atmosphere of animosities and hatred engendered by the war.

Is not something like this on a larger scale, America's opportunity, as a true neutral?



## NEW YORK PUBLISHER DIES ON CHRISTMAS DAY

### Death of Thomas Whittaker Occurs

#### ST. BARTHOLOMEW'S OBLIGED TO RETRENCH

New York Office of The Living Church  
11 West 45th St.  
New York, December 28, 1914

THE death of Thomas Whittaker, well known as a Church publisher, occurred at three o'clock on Christmas morning at his home in New York. Mr. Whittaker was known to the older clergy throughout the country through his publishing house that for a long term of years was established in the Bible House. His bookstore was the rendezvous of the Evangelical clergy a generation ago and Mr. Whittaker's name was well known throughout the country. His kindness of manner made him the friend of all who thus came in touch with him, and he was associated with a number of institutions of the Church in earlier years. His health had been failing for several years, and the publishing house that bore his name passed out of existence last spring. The funeral was held at St. Bartholomew's Church on Monday morning, followed by interment at Woodlawn.

Mr. Whittaker was intimately associated with the Church all his life; having been one of the younger set of those known as "Dr. Muhlenberg's boys," and was a choir boy in the Church of the Holy Communion, New York, which Dr. Muhlenberg founded. Mr. Whittaker was in the Church publishing business for over fifty years; first with the Evangelical Knowledge Society, and later for himself. At the time of his death he was the treasurer of the St. Ambrose Italian mission and of the Church Congress. He was also secretary of the Shelter for Respectable Girls, and was a member of the Church Club of New York, the Historical Society, and the Numismatical Society.

On Sunday morning, December 20th, the Rev. Dr. Leighton Parks, rector of St. Bartholomew's Church,

showed how seriously Church work has been affected by the great European war. The year book of the parish was issued with this preface written by the rector:

"I am sorry to tell you that it has been necessary to cut down expenses in every department of the parish house and in the clinic at Pawling (where the church gives poor children a bit of country air) and to close the Girls' Club boarding house. When prosperity comes to us again you will see that the work is revived, but I could not feel justified in running into debt and then asking you to pay the bills."

St. Bartholomew's balance sheet shows receipts of more than \$400,000 for all parish activities in the year; the Easter offering alone was almost \$16,000. The clinic, where work has had to be lessened for lack of money, treated more than 55,000 cases last year. The church maintains all sorts of religious and social work.

Still, the church must do something for the people of the nations at war, Dr. Parks declares. "If any one says, 'We cannot do this without neglecting the beggar at our gates,' he says what is not true. We can, if we are willing to reduce expenses, not in order to hoard, but to give.

"I know the difficulties. But if you will arrange your retrenchments so that a small part will fall on each trade, the loss will not be great to any one, for it is to be remembered that many people will make no change in their method of living; but what you save will swell the relief fund at home and abroad. All display is bad taste at any time, but at such a time as this it would be disgrace."

The programme committee of the associate alumni, General Theological Seminary, has secured a group of distinguished speakers for the mid-winter reunion of the alumni on Wednesday evening, January 20th. Besides Dean Robbins, the list includes the Rev. Dr. Lester Bradner, the Rev. Dr. Alexander Mann, and the Hon. Asa Bird Gardiner, LL.D., LL.H.D. The addresses will be made on subjects of nation-wide importance. Further information will be supplied by the Rev. John Keller, Secretary, No. 19 East Park street, Newark, N. J.

An exceedingly beautiful gift has recently been presented to St.

Matthew's Church as a memorial of the late Rev. J. Henry Watson.

#### Memorial Cross for St. Matthew's

The memorial is presented by the donor under the form of a processional cross, to be used at the services in the church, an embodiment of great worth and beauty and at the same time an emblem of the recognition of the services rendered the parish by Mr. Watson during many years. The cross is from the studios of the Gorham Company, whose work is always a guarantee of perfection. It is of fine brass in dull finish. Each arm is marked by a floiated trefoil, wherein are fine amethysts and topazes. The centre of the cross is enriched with five garnets, typifying the five wounds, surrounding a very choice quality of rock crystal, which occupies the intersection of the arms. A leaf ornamental design appears on the staff and arms, being continued on the trefoils. The decoration is the same on both sides of the cross and is richly chased in high relief. The whole forms an ornament of great beauty and a memorial of singular fitness, since it commemorates a priest of the Church who served St. Matthew's with unselfish readiness on many occasions, and especially so at one period of serious distress, with a promptness of friendship and helpfulness which can never be forgotten by the parish.

The regular monthly meeting of the Woman's Auxiliary will be held on Tuesday, January 5th, at 10:30 A. M., in the parish house of Zion and St. Timothy. Mr. John W.

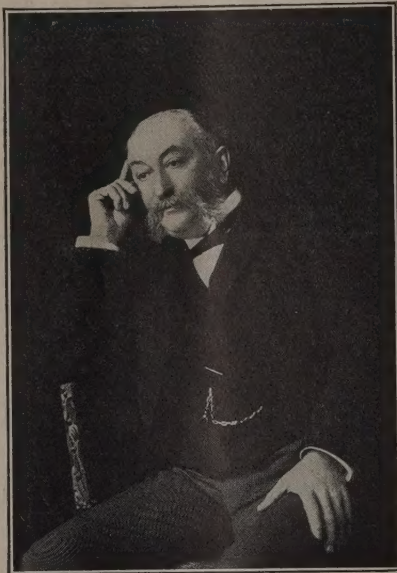
#### Monthly Meeting of Woman's Auxiliary

Wood and the Rev. J. W. Chapman, Anvik, Alaska, will speak.

An organ, the gift of the Church of the Beloved Disciple, was dedicated on Sunday, December 20th, in the penitentiary on Blackwell's Island. The officiant was the Rev. Dr. Henry M. Barbour, rector of the Manhattan parish. The Rev.

Charles P. Finker, superintendent of the City Mission Society, and the Rev. Dr. James B. Wasson, chaplain to strangers in the city, were also present at the service.

The penitentiary had a summer census of about 1,700. The prison chapel is so small that hundreds cannot crowd into it on Sundays. Commissioner Davis has permitted the installation of the great pipe organ in the cell-house proper, at the junction of the three main prison buildings. Especially on Saturdays and Sundays will the instrument be used. The *Mission News* says: "Hymns adapted to the deepest and holiest emotions will be played, and thus memories of religion, of home, of mother and childhood will be stirred. In this way, we hope to crowd out of prisoners' minds corrupt thoughts, and fill them with the inspirations of great masters. Christmas and Watch Night, Easter and the Nation's Birthday will take on new meanings. And who knows but what this new idea in prison reform may spread its benign influence over all the penal system of America!"



THE LATE THOMAS WHITTAKER

The Old South (Reformed) Church, one of the oldest congregations in the city, has been compelled to sell its comparatively new and truly beautiful church building on Madison avenue and Fifty-seventh street. Its pastor, the Rev. Mr. Bridges (as noted in the last New York letter to THE LIVING CHURCH), has become a candidate for holy orders in the diocese of New York. The minister in charge is reported in the New York Press as saying:

"The contemplated sale of the church and the disbanding of the congregation is another proof that on Manhattan Island the family church—that is to say, the church as a center of family life—is becoming extinct. Founded in 1808, and twice forced to move uptown by the encroachments of business, this church was most prosperous under the leadership of Dr. Abbott E. Kittredge, averaging 1,200 calls a year.

"With the increase of apartments and hotels, family life waned and the church lost ground. Mortgages of \$63,000 contracted soon after the civil war had to be paid a few years ago, with accrued interest of \$73,000. Other debts and a reserve fund led to the present mortgage of \$250,000 upon the property."

In the Presbyterian churches of New York City, appeals were made last Sunday for the observance of "Self-Sacrifice Week," from

#### Presbyterians Will Make Sacrifices

January 3rd to January 10th. Going without butter, curtailing their automobilizing and saving the price of gasoline, and remaining away from the opera are some of the practical suggestions made by their ministers. The reason for this ascetic observance is that there is a debt of \$430,045.95 owed by the combined Presbyterian Board of Home and Foreign Missions, which debt has been hanging over from May, when the fiscal year closed. The Rev. Dr. Maitland Alexander of Pittsburgh, moderator of the Presbyterian General Assembly, has issued a "Sacrificial Call" to every pastor.



## REREDOS FOR PHILADELPHIA CHURCH

Memorial Erected at St. Mark's, Frankford

OTHER HAPPENINGS IN THE QUAKER CITY

The Living Church News Bureau }  
 Philadelphia, December 28, 1914 }

A HANDSOME reredos has been erected in St. Mark's Church, Frankford. It is in memory of the late Harvey Rowland, Jr., who for forty-six years was warden and vestryman of the Frankford parish, and is the gift of his widow.

The reredos is a worthy memorial of a worthy man. Mr. Rowland not only gave his substance to the support of his church, but he gave himself to its work. Gentle to all men, he was stubborn about his convictions. Quick to make allowance

indicated the two sources from which flowed the streams that watered the soil of English Christianity. Above all the figures and beneath the "broideries rare" which form a cresting of the reredos, stand in their small niches a choir of twelve angels.

The main lines of the reredos lead up to the fine east window, the subject of which is "The Crucifixion," and which is a part of the architectural composition.

The stone of the reredos is Indiana limestone, with which the whole church is lined. The stone work was executed in Philadelphia by the Whitman Studios.

There have already been outlined in THE LIVING CHURCH the plans of the Social Service Forum of the Church of the Holy Apostles. An address was given before that body

Address Before Social Service Forum on a recent evening by the Rev. Joseph H. Earp, rector of St. Paul's Church, on the subject. "What the Episcopal Church is Doing in Social Service."



NEW REREDOS AT ST. MARK'S CHURCH, FRANKFORD, PHILADELPHIA

for other people's shortcomings, Mr. Rowland was, as "paymaster of the forces," not willing that his parish should be in debt to any one, except to himself.

The picture of the reredos which we publish is the best key to the reredos itself and makes necessary only a few words of explanation.

The architectural motives used by Messrs. Watson & Huckel, architects, are of the late fifteenth and early sixteenth century work in England. The composition is divided into five main divisions. The central section carries a canopied figure of the reigning Christ; the intermediate sections the Twelve Apostles in two ranks. The niches on the epistle side are filled with statues of Gregory the Great and St. Augustine of Canterbury. On the gospel side the niches contain the figures of St. Columba and St. Aidan. Thus are

"Christianity in Action," was the speaker's definition of social service, and its history was traced back through centuries of religious endeavor to the Hebrew laws originating with the Ten Commandments.

Three highwaymen armed with revolvers and sandbags invaded the neighborhood of Calvary Church, Germantown, on Wednesday evening of last week, sandbagged and attempted to rob the Rev. Franklin S. Moore, rector of Calvary Church. Mr. Moore had escorted a member of his parish to her home, and upon leaving the house was waylaid. His plight was seen from the house and an outcry made which attracted the attention of the police. Mr. Moore at the approach of the footpads thought a joke was being played upon him, and paid no attention to their demands. While he was thrown to the ground, he was not seriously hurt.

## Clergyman Attacked by Highwaymen



## CHRISTMAS IN CHICAGO

## Features of Some of the Festival Services

## PARISHIONERS ERECT A PARISH HOUSE BY THEIR OWN LABOR

## Rapid Growth of St. Matthew's Mission

## OTHER NEWS OF CITY AND SUBURBS

The Living Church News Bureau  
Chicago, December 28, 1914

THE Christmas celebration began in many churches with a midnight Eucharist at either 11:15 or 11:30 Christmas Eve. At St. John's mission (Italian), Solemn Matins were sung at 11:30. At midnight the curtain which hides the crib was pulled down, while the choir sang "Holy Night." Then followed a solemn procession during which the choir and congregation sang the Italian traditional hymn, "Tu scendi dalle stelle." Solemn high mass followed. Most of the parishes had two celebrations on Christmas morning, the solemn celebration being at 10:30 or 11. At the Cathedral Dean Sumner celebrated at 10:30, and Bishop Anderson preached. The children of St. Mary's Home attended in a body. Bishop Toll officiated at Western Springs.

At the midnight Eucharist at the Church of the Redeemer, and at the eleven o'clock service on the following Sunday, there was given a beautiful setting of the Holy Communion, which, with the exception of the *Gloria*, is by the rector, the Rev. Dr. Hopkins. He composed last summer the *Kyrie*, the *Sanctus*, the *Benedictus*, and the *Agnus*. Dr. Hopkins thus continues the musical traditions of his family, for it may be recalled that his uncle of the same name wrote the familiar music to "We Three Kings of Orient Are," besides other settings in the Hymnal.

A handsome eagle lecturn in carved oak was presented to Trinity Church, Aurora, by the members of the Parish Daughters. It was blessed by the rector, Rev. F. E. Brandt, at the midnight celebration. The acolytes of St. John's mission (Rev. Joseph Anastasi, priest in charge) made a gift of two adoring angels for the high altar which were placed there Christmas Day. St. John's is one of the parishes having a daily celebration. An acolyte is always present to serve, and a congregation of four to twelve every morning.

At St. Luke's, Evanston, the men's club especially prepared and delivered, each man, gifts to two children of "less fortune" than they, and furnished them with "much song and merrie play." The growing custom of having the crèche or crib set up in the church, instituted by that most childlike of saints, Francis of Assisi, is to be noted at St. Luke's also. At a recent meeting of the men's club 218 men were entertained.

On Christmas Eve, Evanston had a community Christmas tree near the center of the park. The star at the top of the tree was lighted at 4:30 P. M., which was the signal for the chimes and bells of the city to summon all citizens to light their homes and to begin the community service around the tree. At 5 P. M. the tree was lighted and the choirs of the several churches sang hymns and carols. Later there was carol singing in front of those houses which had candles burning in the front windows.

On Monday night, December 21st, Bishop Anderson opened the reconstructed parish house of the Church of the Redeemer, Elgin, the Rev. J. M. Johnson, rector. It is spacious and modernly equipped for all parish activities. This is a work done in the spirit of the building of the Middle Ages, for ninety-three men of the parish helped in the excavating, lathing, etc. They worked in different squads each evening for two hours for a period of nine weeks, eighty women in squads providing lunches for the workers. Thus \$1,200 has been saved for a parish that has made a cash outlay of \$2,800 for the new work, and had materials of \$1,000 besides donated. This work has inspired the parish of Wheaton to do the same thing, and may inspire others; Batavia has already invited the Redeemer people to tell them how to do it. In this progressive parish a new heating plant has been installed in the rectory, and within the past year a long-standing debt of \$500 has been paid. A complete set of white brocade silk eucharistic vestments, the gift of the altar guild, was used for the first time on Christmas Day.

The architect's plans for the new church of St. Barnabas have been submitted, and it is expected that building will begin early in the new year.

St. Matthew's mission, which was opened in October in a store building at 4623 South Ashland avenue, now has one hundred communicants, a woman's guild, and a branch of the Girls' Friendly Society. The Rev. T. M. Baxter has charge of this work in connection with St. Elizabeth's, Chicago Lawn. Holy Cross mission, where Mr. Baxter formerly served, is now in charge of the rector of Christ

Church, Rev. C. H. Young, and is served by Mr. Garth Sibbald, a junior at the Western Theological Seminary.

The Chicago local assembly of the Brotherhood of St. Andrew is making every preparation to insure a splendid Churchmen's meeting at the Church of the Redeemer on Tuesday evening, January 5th, at which time the Bishop is to be present. It is the first meeting of the Brotherhood for 1915, and efforts are being made to have a large number present. The Bishop will address the conference at six o'clock. The topic for the evening is "The Greatest Need of our Church for Aggressive Action in the Fight for the Spread of Christ's Kingdom." Other speakers will be Dr. John Leeming of the local parish, and Mr. Franklin H. Spencer, the field secretary of the Brotherhood. Supper will be served at 7:15, and at the service following the Rev. Dr. Hopkins, rector of the parish, will preach.

As is to be expected of a man of Dean Sumner's recognition, there have been many public gatherings in his honor. On Monday, January 4th, the clergy of the diocese will present to him and to Dr. Page, at a luncheon to be given at the University Club, episcopal rings, in accordance with the custom of the diocese. On the 6th, the day of his consecration as Bishop of Oregon, Dr. Sumner will be given an informal reception at the Auditorium Hotel from four to six. His address after January 15th will be 574 Elm street, Portland, Oregon.

The date set for Dr. Page's consecration as Missionary Bishop of Spokane is January 28th, and it will be in St. Paul's Church.

The Rev. W. D. McLean will assume his duties as rector of the Church of the Mediator, Morgan Park, on January 1st. The Rev.

## Personal Notes

Dr. Easton of the Western Theological Seminary is taking the rector's Bible class at Grace Church, Oak Park, and after January 1st the Rev. Dr. Foster of the seminary will assist the rector, the Rev. F. R. Godolphin, on Sundays. The Rev. Oscar Homburger, rector of the Church of the Advent, is suffering from an infected foot, and the Rev. E. J. Randall, rector of St. Barnabas' Church, is seriously ill with pneumonia. The latest reports are that both of them are better. The Rev. W. D. Heigham has been appointed editor and business manager of *The Diocese of Chicago*. Mr. Heigham was formerly rector of the Church of the Holy Apostles, Ellsworth, Kan.

At St. Mark's, Glen Ellyn (the Rev. John Arthur, D.D.), an altar and reredos of oak and a brass altar cross have been recently

given as memorials. Both men and women in the parish are very active, the women of the guild having given a successful sale, and the men of the vestry having cleaned and calcimined the guild room with their own hands.

## THE CHICAGO CATHEDRAL SHELTER

BY THE REV. H. B. GWYN

AT the fall meeting of the northeastern deanery of the diocese of Chicago, held at Trinity Church, Chicago, on Tuesday, November 17th, the Rev. Irwin Tucker, editor of the *Christian Socialist*, made a strong plea for the unemployed in the city, and urged that the Church do her part to help solve this tremendous problem.

A committee, consisting of Bishop Toll, chairman, and the Rev. Messrs. John M. McGann, H. B. Gwyn, N. O. Hutton, H. W. Prince, and Irwin Tucker, was appointed to consider the question and was asked to report as soon as possible at a special meeting of the deanery.

The committee felt that the best work could be done by coöperating with existing civic institutions and societies, and met with Mr. Eugene T. Lies, the general superintendent of the United Charities of Chicago, and with Dr. George B. Young, city health officer. It was learned from them that between three and four thousand were being sheltered in the Municipal Lodging House and annex nightly, and that of these one hundred to one hundred and fifty were young men or boys under twenty years of age. The committee resolved to make the immediate care of these boys their work, and gave their preliminary report to this effect at the special meeting of the deanery held at the Church Club rooms on Monday, November 30th. Their plans were approved, and the committee was continued and given power to act.

There was some difficulty at first in getting suitable quarters near the Municipal Lodging House. Eventually a place was found at 943 West Washington Boulevard, just one and a half blocks west of the Cathedral. The property consists of two two-story buildings; one a store with accommodation for office, sitting and dining room, and kitchen, on the ground floor, and two bedrooms, storeroom, and bathroom on the second floor; the other in the rear contains eight rooms, all of which are used as bedrooms. There is accommodation for one hundred boys, besides room for the superintendent and his helpers. The land-



lord, Mr. Edward Katzinger, to whom the committee is indebted for much valuable advice and substantial help, made the exceedingly low rental of \$40 a month for the three months of January, February, and March, 1915, and remitted the rent for December, 1914. The municipal authorities, through the efforts of Dr. Young, have furnished cots, blankets, and towels free of charge.

At a meeting of the clergy on December 14th, when the committee reported further progress, and at which Bishop Anderson was present, the name of the Cathedral Shelter was given to the new quarters. The work of cleaning, fitting, and furnishing the premises was finished and they were occupied for the first time on Christmas Eve. The boys were given a special dinner on Christmas Day.

The superintendent is Mr. William Stewart, an associate of the Municipal Lodging House, and a man experienced in this kind of work. He has his assistants, and the boys are required to do certain routine work. Each applicant must bring a card from the Municipal Lodging House authorities before he is admitted. Two meals a day are served, breakfast at 7:30 A. M. and dinner at 6 P. M. The dining room is used also as a sitting room, where the boys may read and write during the day. Most of the boys have come from out of town; some of them have run away. Every effort is made to put them in touch with their homes, and to get them employment at the earliest opportunity. It is to be remembered that this is a shelter for the winter months and not a home for boys. It is an effort of the Church in Chicago to do her part to help solve the great problem of the care of the unemployed.

The work is financed in this way. Each parish and mission in the deanery, which is practically co-terminous with Chicago and its suburbs, is asked to contribute a certain amount reckoned on the basis of the amount of its diocesan assessment, payment to be made in full or in three monthly instalments. The response has been gratifying, several parishes contributing enough for the initial expenses, which were considerable. The making of these houses habitable for one hundred boys, furnishing them, and providing them with necessary food, has been done as economically as possible, but has entailed a good deal of expense, and it is important that all parishes and missions should give the sums asked for. The feeding of one hundred boys for three months will, it is estimated, cost \$2,000. Salaries, overhead expenses, and incidentals will bring the grand total up to \$3,000. Contributions from parishes or individuals may be sent to the treasurer. Gifts of meats, provisions, groceries, canned goods, etc., have been made and are further solicited. These may be sent direct to the Shelter, as may contributions of magazines, books, clothing, etc.

The committee is anxious to help the boys get work or employment, and will be glad to hear of any openings. A cordial invitation is extended to any who may want to visit the Shelter.

The present members of the committee are: Rev. John M. McGann, chairman, rector of Trinity Church; Rev. H. B. Gwyn, secretary, priest in charge of St. Edmund's; Rev. N. O. Hutton, treasurer, rector of St. Chrysostom's; Rev. H. W. Prince, rector of the Church of the Epiphany.

#### THE NEW YEAR

Thine open door in longing we behold,  
And wonder how thine unborn days will blend  
With fondest hopes of ours ere months shall end.  
Shall dreams come true, the deeds the stars foretold,  
When youthful visions called us forth with bold,  
Warm, sturdy hearts and high desires, to bend  
Our energies, earth's broken reeds to mend?  
O glad New Year, let hope's fond schemes unfold!  
And yet we know we must forbear to pry  
The door that shuts the future from our eyes.  
Those other days that passed we could not live  
Had we but known the heart must bleed and sigh,  
And so we wait. When morning's sun shall rise,  
We'll hail the day and all the day can give.

JOHN GRIKSTON CURRIER.

WE HAVE a more or less true ideal of what our own human life ought to be—of what opportunities we ought to have for the development of our faculties—of what home and school and college, youth and married life and old age, work and rest, ought to mean for ourselves and our families. We are to be as truly zealous and active for other classes or other individuals as we are for our own class or our own family or ourselves.—Charles Gore.

#### "PEACE ON EARTH"

By THE REV. EDWARD S. DOAN

THE whole earth is travelling in pain to give birth to some spiritual and social system that will solve our perplexing problems and give us unity and peace. Both the Church and state are feeling these birth pangs.

In the midst of these ever increasing anxieties, there is a growing and hopeful feeling that something higher and better is going to evolve that will put our Christianity and the nations of the earth more in accord with the will of God. The prayer, "Thy will be done on earth as it is in heaven," was not uttered in vain. That prayer is in accord with the first Christmas message, "Peace on earth to men of good will." That statement is far more full of spiritual and social dynamite than the oft repeated mistranslation, "Peace on earth and good will to men." The angelic message of the Judean Hills gives no hope for peace among men whose wills are not in accord with the will of God or the will of God.

Christ discouraged the weak sycophancy of calling men good. He was emphatic in His statement that God alone is good. He stood for no truckling to men, just because they might have a reputation for being good men. He knew the innate selfishness that was in man. He knew that many so-called good men in His day were far from being good in the sense of doing God's will. He told one of these respectable good men who was quite rich to go and sell all that he had and give to the poor and follow Him. There was something about the accumulation of that fortune which made it impossible for that young man to be good in God's sight, no matter how much he lived up to the commonly accepted interpretation of the law.

There were many so-called good men in His day who were profiting by the extortionate tax system of the Roman government. They were men known, no doubt, to be quite charitable to those who were under the tyranny of that system. Jesus looked askance at such, for He saw clearly through their duplicity. He saw no hope for the struggling masses unless men changed their wills in a God-ward direction. It was only such a change that would eliminate the selfishness and greed from the social and industrial system of His day or of any day. He saw no peace among men unless the change of front were made. He saw nothing but a sword, nothing but discontent and trouble so long as the change was not made. His teachings disturbed and troubled the so-called good men of His time who had been fattening upon the unjust system of a few men up and most men down.

The angels at His birth expressed the key-note of His mission, "Peace on earth to men of good will." It is the key-note of Christianity to-day. If there is any goodness among men to-day, it is good in the exact proportion that men live up to doing God's will. We need more heroism in both the Church and the state to do that, these days. A truckling Christianity will never solve our problems or keep men from being unjust and barbarous. Christianity is more than theology; that is only one side of the shield. Christianity is social. It has a science of sociology as well as a science of theology. They are joined together in the Christmas message. The great truth of the Incarnation expresses God's remedy for both spiritual and social unrest. The trouble has not been in the inefficacy of the remedy, but in the application of the remedy in a one sided way. We have taken the remedy for our spiritual ailments, but we have failed to take the remedy for our social and industrial ailments.

On earth men need the full application of the remedy if there is going to be any kind of peace of a permanent nature among men. The peace of God, which is now beyond man's mental grasp, will be more intimately known among men when the remedy has a chance to work out a cure on all sides of man's complex life. When that day comes, and not until then, we shall be free from the curse of war and the fear of war, and all other forms of tyranny and injustice. The bloody battles will never cease until men are willing more and more to fight the bloodless battles of warfare against all things that are contrary to the will of God. Christ offers to the world no peace anywhere unless we are willing to will the good for all men, everywhere. There can be no "unity" or "peace" movements, worth while, without it.

FIGHT LIKE a good soldier; and if thou sometimes fall through frailty, take again greater strength than before, trusting in my more abundant grace.—Thomas à Kempis.



## Nationality

From a Sermon by the Rt. Rev. CHARLES H. BRENT, D.D., Bishop of the Philippine Islands

"Our commonwealth is in heaven" (PHIL. 3: 20). "I am a Roman born" (ACTS 22: 28).

IT is the urgency of the current crisis, not the whim of the preacher, which constrains us to the consideration, with earnestness and candor, of the subject of nationality. We would be culpably missing the call of the times were we to fail to view, in its bearing upon our own nation and citizenship, this most stupendous international struggle that the world has ever known.

I have plucked from history one of its most influential figures, that with his own voice he may tell you of the meaning to him of nationality. I mean the man, Paul, who to many of us is not the close companion that he should be because he is set down as a pious dreamer and religious fanatic. If he was an apostle, he was none the less a scholar, handicraftsman, organizer, and patriot. The two pregnant sentences I have quoted were spoken, one when he was in Rome, a prisoner awaiting trial; the other earlier, when he was threatened by his captors with indignity and injustice prior to his appeal to Caesar.

Thus we see him in his twofold citizenship. He did not consider that his loyalty to the heavenly commonwealth cancelled or impaired his nationality. It heightened it and gave it new importance.

Nationality, next to personality, is our precious birthright, or else in some cases a crowning treasure acquired by choice. It may be that some of us who have won our nationality at great cost value it even more than many who accept it as a birthright. However that may be, nationality is something a man demands for himself and from which he cannot separate himself except by a violence which leaves him hardly human.

Listen to a British statesman and publicist:

"Say what we will of the variety of human history and the identity in elements of human nature, the several body of two political cases"—Lord Morley is arguing against parallelism—"is never exactly the same. Nations are not the same, their ideals are wide apart, their standing, aims, and preoccupations are different."

Again, let a German statesman go on record:

"Every nation is convinced of the higher value, and consequently of the better right, of its own civilization, and is inspired by a strong desire, which is like an unconscious force, to attain more and more authority for its own civilization. Not every nation is conscious of this force. . . . Such a steady consciousness of national civilization exists to-day among the English people. . . . The English belief in the superiority of their own intellectual, moral, religious, legal, and economic life is the vital force in English national policy."

This vital force it was, first as an unconscious, later as a conscious influence, that brought America to the Philippines. It was to the benefit of the race that we brought the direct pressure of our superior civilization to bear upon the decadent nationality prevalent prior to the American occupation and not wholly extinct yet. The moment we cease to believe this, we have no more place here.

A patriot is one whose nationality is a constant and vivid factor in his thought and activity. A traitor is one who uses nationality dishonorably, betraying the commonwealth to his own advantage and the benefit of his country's enemies, internal or external. Dante puts the traitor in the lowest circle of the Inferno.

A patriotic song or a patriotic deed has of all songs and deeds the best chance to become immortal.

What is the dominant spirit which is moving the people of Europe to-day as they wave the sabre or train the gun? Is it hatred of their fellows? I hope not. I think not. Whatever the direct cause of the struggle, it is the love of country that now obscures all else. As a British correspondent writes: "Many who are foes last week are good comrades now—how terrible it would be if death were the end!" Thank God, their commonwealth is in heaven!

Nationality finds expression in four chief ways: (1) Religiously, in terms of the ideal; (2) Intellectually, in terms of education; (3) Economically, in terms of industry; (4) Politically, in terms of government.

1. *Religiously.* "Our commonwealth is in heaven." Religion reveals and sustains the idealism which is the foundation

of the experience of history, and of relationships which must ultimately be heaven-high and earth-wide.

The religion of Christ should be the most potent unifying, peace-making force in the world, binding the nations into one great family, with a silken cord. But, alas, past and current Christianity has led men to believe that their commonwealth is in Episcopalianism, Presbyterianism, Roman Catholicism, or some other 'ism rather than in heaven!

But things are mending; we have got at least this far: a conference of Christendom is in preparation to consider questions of faith and order with a view to unity. We have advanced with a rapidity in four years that is miraculous.

The Church in this city goes limping because the laity as a whole do not recognize that the clergy are no more the Church than your head is your body. Many laymen are sitting outside on the seat of the scorners. They refuse to claim their place in the commonwealth of heaven.

2. *Intellectually*—we are still in the realm of idealism, which makes for larger unities. The nation reaches a corporate mind through education. But in this connection do not make the foolish mistake of confusing information with knowledge, or learning with education. Though science, dealing as it does with the universal, makes for cosmopolitanism rather than nationality, it can progress only through national experience and national institutions. It is a truism to say there can be no internationalism without nationalism. Internationalism is the only true universalism.

It is an integral part of democracy to make education nation-wide. An intelligent commonality is an indispensable requisite to a stable nation. It is for this reason that with kindly and frank insistence many of us hope for a protracted and intimate relationship between the United States and the Philippines. No strong nation has ever been created by the greatness of its great men, but by the greatness of its common people. As John Bright said, "The nation is in the cottage." The Philippines can perhaps learn the full value of the direct pressure of America's nationality upon them by its complete removal.

3. *Economically.* Economic robustness is the only foundation for the temporalities of the State. A nation must by means of science and industry know how to produce and how to distribute. We have learned the former but not the latter. We are skilled in creating and concentrating wealth; we are clumsy in distributing it. Owing to this defect there is civil war in Colorado. The miners have accepted the President's wise proposition for a three years' truce. May the operators soon cease their objections and fall into line!

Again our country is distressed because the ethics of distribution seem so hopelessly befogged. Pick up a paper and you will find citizens asking such questions as the following:

"1. How far is a man bound to take the Sermon on the Mount as a guide to industrial relations? How far is it feasible so to take it, and at what points is he likely to be checkmated? Is he bound to literal obedience? If not, why?"

"2. Has the Christian any responsibility for the conditions under which the articles he buys are made? If so, how can he best fulfil it?"

"3. How far is he responsible for the moral integrity of the conditions of labor in the interests in which his money is invested? Is ignorance an adequate excuse for evading such responsibility?"

These are pertinent questions which loyalty to the nation requires the citizen to answer with reference to his obligations to his earthly as well as his heavenly commonwealth.

Economic robustness still puts agriculture first and industry second. Let the Philippines learn the lesson well. The fertility of women seems to be singularly bound up with the rural and to suffer from industrial life. In thirty years, owing to industrialization, births in Germany decreased 43 for every 1,000 women.

4. *Politically.* Political life comes last, because it should be the direct product of the other three phases of nationality. The political is subordinate to religion, education, and industry. The least thing of the many good things which America has given the Philippines has been politics. Politics as an end in



itself, as a trade, is a force prejudicial rather than favorable to nationality. As a natural result and expression of religion, thought, and industry, it spells good government. America has over-emphasized politics as though something apart, a superior sphere, just as the old school of political economy viewed their science. Politics alone can never save a country or produce nationality, though it is capable of the opposite of salvation. Political expediency is more often than not a mellifluous phrase covering up the injustice of party spleen, and the unrighteous tricks of party selfishness.

Because of non-Christian politics, politics superimposed upon instead of being created by the nation, the world's heart to-day is being wrung with unparalleled anguish. Each hour makes new widows and orphans, and the sound of weeping sweeps from east to west and echoes from pole to pole. Many homes in many countries, "in which there now exists the fond hope the distant one may return—many such homes may be rendered desolate when the next mail arrives. The angel of death is abroad; you may almost hear the beating of his wings. There is no one, as when the first born was slain of old, to sprinkle with blood the lintel and the two side posts of our doors, that he may spare and pass on; he takes his victims from the castle of the noble, the mansions of the wealthy, the cottages of the poor and lowly"—how wonderfully Bright's words on the Crimean war fit the moment!

The cause—shall we seek the cause? Politics apart from the true life of the people, and the breakdown—oft repeated before—of what is called diplomacy.

Our one hope is that the world is still brave and young and free, that the highest experiments of national life are yet to be made, that our commonwealth is in heaven, and God reigns. And remember, *you* are the nation.

#### NEEDS OF AMERICAN WORK IN PARIS

**T**HROUGH the courtesy of the Bishop of Ohio, the following letter from the rector of the American Church of the Holy Trinity in Paris is placed in our hands for publication.

It will be realized that this work in Paris is a part of the work for which THE LIVING CHURCH has, week by week, been making its plea, the results of which have been so considerable, as is shown in our columns of acknowledgments. European mails are so slow under present conditions, whether between the countries on the continent or those countries and the United States, that Dr. Watson's letter was evidently written before he had received information that THE LIVING CHURCH had opened a fund for the relief work of the American churches on the continent. Our readers will therefore realize that relief is already flowing toward each of these churches, and Archdeacon Nies' statement published last week that he had sent nearly half of the first installment received from THE LIVING CHURCH FUND to the church at Paris, gives promise that the immediate anxiety of Dr. Watson is to some extent relieved. Before this is in the hands of the reader, nearly \$4,000 will have been sent from THE LIVING CHURCH to Archdeacon Nies and will have been distributed by him according to his discretion to the churches on the continent.

Under these conditions we suggest to our friends that remittances be sent through this fund in order that the Archdeacon in charge, whose residence is in Switzerland, may know what is being sent and that there may therefore be no duplication of funds. If any desire to mark their contributions especially for the work in Paris, the directions will be carefully carried out. But as many are designating their offerings for particular purposes, we may suggest the question whether it would not be wiser to leave the distribution entirely to the discretion of the Archdeacon in charge.

In forwarding the letter from Dr. Watson, the Bishop of Ohio sends the following letter:

[FROM THE BISHOP OF OHIO.]

*To the Editor of The Living Church:*

**A**S you are aware, the Rev. Dr. Watson is our able representative in Paris as rector of the Church of the Holy Trinity, and I am begging the privilege of spreading before your readers important statements made in a letter just received from him. This information ought to be in the hands of every Churchman, and every Churchman I hope may feel impelled to send a contribution, no matter how small, for the maintenance of the serious work which Dr. Watson is doing. Under Ambassador Herrick, Dr. Watson was placed as executive head of the American Ambulance or Hospital in Paris. He is a doctor of medicine as well as a doctor of divinity, and a man of unusual organizing faculty; hence the propriety of the appointment. Now Dr. Watson and his helpful wife have realized that there

are large numbers of shop girls and others in Paris who are thrown out of employment by the closing up of the great establishments, and are therefore at the mercy of the world; and in their love and charity they have undertaken this humane and Christian service which he describes in his letter. May I beg therefore that earnest attention be given to this appeal, and that our clergy and churches will coöperate in this effective and intelligent undertaking?

Respectfully yours,

WILLIAM A. LEONARD,  
Bishop of Ohio.

[FROM REV. DR. WATSON.]

*My Dear Bishop:*

**T**HIS letter is going to you by the courtesy of Ambassador Herrick who is leaving to-morrow morning on his way home. Words are inadequate to express our feelings at having him go. . . .

Mr. Herrick has entrusted to me many duties. At the present time I am a member of the Board of Governors of the American Hospital; the chairman of the Ambulance Committee, managing our great American Ambulance of four hundred beds; chairman of the Ambassador's Committee for American relief; chairman of the American Red Cross Fund Distribution Committee; member of the Executive Committee of the Clearing House for American Relief in Europe, and chairman of their special subcommittee on relief. How we are to do this work without the balance of the Ambassador's clear wisdom controlling it all is hard to see.

As to my share in it, and your thoughtful offer to make known at home what we need, I would like this communicated to our fellow-citizens of the same household of faith.

I think that the big things like the Ambulance will be cared for; it has grown too big to be stopped by any lack, and its efficiency has been so tested that it makes its own appeal. I want to make a little plea for things that are smaller in one way, but which are terribly appalling in the demand that they bring us now face to face with, and which demand grows daily worse. We have twenty-five ouvrières, working girls, working in our parish house, sewing, for one franc, fifty centimes a day, and most of these girls support others, and some of them are kept from the street by what we can do for them; the *ouvroir* has made most of the outfit of linen and clothing for the great American Ambulance, and is now doing the same for the Whitney branch of the ambulance. We take no pay from what the girls do as to service; if materials are furnished, we pay for the work and give the girls their little pension. I want to keep that open all winter at least. I want to be able to do part of supplying the need of the women and babies of this great city, most of them widows and orphans with no male support, and their men killed in battle. I want to give them milk for the babies, and fuel against the cold they suffer so pitifully from, and food and clothing; daily the need grows worse.

We have opened this week our former choir school building in the Rue de la Tour, where the English choir boys used to live. We can no longer afford to maintain that beautiful choir, so we have opened the house as a home for Belgians, widows and orphans of officers killed in battle, and women whose homes have been wiped out of existence, and all that they had is gone and they do not even know whether their soldier husbands or fathers are living now. The Belgian Legation has asked that we do this when we offered the house; and I want to care for them through the winter. It will take five hundred francs a week to maintain the house and feed and warm them. I want to ask some of this as a Christmas gift from our Church people in America, as their Christmas offering for the homeless and the hungry, in the name of the Blessed Child who was once homeless and hungry. I would like this appeal transmitted to the Church papers, if you think best. The Ambassador can give you his personal testimony as to what it means; and I can think of no means of transmission, my dear Bishop, so effective as your own voucher and endorsement, and I am sure that my good Bishop Tuttle, the primate under whom I serve directly, would also approve.

As to this church itself, we do not know what the future will be. For four months I have had no curate. Yesterday my youngest assistant came back after being interned four months in Germany. He wants to stay and help. We have two old men over seventy who are for the Church. We must keep them, we can't turn them away—they are too old. Fifteen thousand dollars of our income is wiped out. Good friends have sent me enough to keep the church open until after Easter, at the very modest rate we are running on now. We have a sort of volunteer choir. The daily services are suppressed to save the cost of coal and electricity. St. Luke's is closed. But that is all to one side, compared with this terrible suffering on the part of this brave people about us, and that martyr nation to the north of us.

I must close now, and just will say that we are deeply grateful to you for your constant thought of us, and we send our warmest love, and count it only a privilege if we may be your almoners from the Church at home, and may serve you that way as well as this suffering world here about us.

Faithfully and affectionately yours,  
Avenue de l'Alma 23, Paris, France. SAMUEL N. WATSON.



# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

## LUNCHEON TO DEAN SUMNER

DEAN SUMNER was the center of a most unusual function, when he was the guest of honor at a farewell luncheon tendered him by the Chicago Association of Commerce, as was recently reported in the Chicago Letter of THE LIVING CHURCH. The presiding officer said, in presenting him:

"Fifteen years is not a long time as men live to-day, and yet it is one-fifth of the total life of our city. This city has grown marvellously in population, and those of us who remain any time and are part of its activities do not get the proper perspective to determine just how we have grown in other ways than in population. So to-day we are reminded of a man who has been an active force in its progress and who is going away—Dean Walter T. Sumner."

Dean Sumner followed in a striking address in which he surveyed the sociological progress of the city during his period of residence in it. It was a remarkable story that he told, and one to which reference will be made again and again in these columns. Dean Sumner has been an active force in Chicago, as I have often pointed out, and always a force for development, improvement, spiritual and sociological uplift.

In commenting on the luncheon, the editor of *Chicago Commerce* pointed out that Dean Sumner is not going to a larger field in every sense (naturally, as a Chicago man, he could not say anything else), yet it was a field in which, commissioned with higher ecclesiastical rank, he will make great personal contribution as a commonwealth builder.

"These concluding days," the editor said, "of a man who is related to nearly fifty different Chicago activities, and is passive in none, have their pain as well as pleasure. Farewells pile upon farewells, from friends unorganized and organized, and to each group is an outgo of a large heart and fertile mind. In fields religious, civic, and sociological, Dean Sumner's service has been constant as fruitful, and from all these, Oregon summarily withdraws a rare personality—vivacious, penetrating, catholic, genuine, joyous; a man to be loved early and forever held dear."

## MUNICIPAL CHRISTMAS TREES

The idea of municipal Christmas trees has grown with great rapidity the past two or three years. The list of the cities which maintain them is certainly an imposing array of communities interested in the personal and social welfare of its members at holiday time. The list which I have collected, and I am sure it must be a partial one, is as follows:

Belfast, Maine; Boston, Mass.; Concord, N. H.; Providence, R. I.; Hartford, New Haven, Waterbury, Stamford, Conn.; New York City, Newburgh, Ossining, Schenectady, Plattsburgh, Albany, New Rochelle, Buffalo, Rome, Rochester, Huntington (L. I.), N. Y.; Philadelphia, Pittsburgh, Uniontown, Allentown, Scranton, Pa.; Paterson, Passaic, Newark, Trenton, Morristown, Hoboken, Jersey City, Orange, N. J.; Baltimore, Md.; Washington, D. C.; Charleston, S. C.; New Orleans, La.; Cincinnati, Dayton, Newark, Springfield, Cleveland, Ohio; South Bend, Indianapolis, Ind.; Chicago, Chicago County Court, Springfield, Kewanee, East St. Louis, Litchfield, Moline, Sterling, Galesburg, Decatur, Rockford, Ill.; Detroit, Grand Rapids, Ishpeming, Dowagiac, Mich.; Milwaukee, LaCrosse, Wis.; Duluth, Minneapolis, New Ulm, Minn.; Keokuk, Iowa; St. Louis, Kansas City, Mo.; Lexington, Ky.; Nashville, Tenn.; Hot Springs, Ark.; Dallas, San Antonio, Texas; Twin Falls, Idaho; Albuquerque, N. M.; Muskogee, Okla.; Los Angeles, Cal.; Richmond, Hampton Institute, Chambersburg, Va.; Greenville, Columbia, Winston-Salem, N. C.; Berry Center, Ga.

THE WISCONSIN legislative committee that has been investigating the question of commercialized vice has filed a report, which is one of the most drastic in its recommendations thus far made.

The committee recommends:

That a morals court be established in cities of the first class, with exclusive jurisdiction over all cases involving moral offenses.

That a law similar to the Mann act, applicable between cities, villages, and towns of the state, be enacted.

That police departments be required to record all written complaints, with a report of their findings thereon, with a view to centering responsibility.

That a permanent state police department be established with power to investigate immoral practices, the reason for unenforcement of law in all communities, and power to enforce the law where local officers fail to do it.

That local communities organize private associations to assist officers in the enforcement of such laws.

That in the trial of misdemeanors when a jury is called, the verdict of five-sixths of the jurors shall be sufficient to convict or acquit.

That the sale of liquor be prohibited within or in connection with dance halls.

That a liquor license may be automatically revoked upon a plea of guilty or conviction, or upon *nolo contendere* for violation of any of the moral laws.

That family entrances and private wine rooms be prohibited in saloons, and that no connection be had between them and any other rooms above or contiguous to the saloons.

That a government liquor tax holder must also take out a local license.

That the license be issued to the floor, lot, and block of the premises where liquor is to be sold.

That public dance halls procure license, such dances to be supervised by a policewoman or other competent officer.

That the pass system used in many dance halls be forbidden by law.

That all hotels and rooming and lodging houses be required to obtain licenses; that they keep permanent registers of the names of all guests, to be signed in their own handwriting, the registers to show the hour of assignment of rooms and their surrender, with penalty for using fictitious names.

That the publicity of ownership be established by requiring the names of owners on the front of all hotels and rooming houses.

That women be on the board of managers of all institutions to which women or children are committed.

That policewomen be appointed in every city of the first, second, or third class.

That the age of consent be raised from 14 and 18 years to 18 and 21 years.

That an industrial home for women be established, to be equipped with hospital facilities for treatment of diseases, women convicted of immorality to be committed thereto for treatment and training.

That in cities of the first three classes, special classes for sub-normal children be established in the public schools, and that, where necessary, the state furnish free text books, meals, and clothing to needy children to make compulsory education effective.

That social neighborhood centers be developed in connection with the school system.

That municipalities provide supervised amusements, particularly concerts, moving picture shows, etc.

That employers of domestic servants be required to furnish them with suitable rooms in which to receive company.

That the number of hours of labor for domestic servants be fixed by law.

That the rights of the laboring class be protected.

Adequate insurance against poverty.

## DIRECT LEGISLATION IN CALIFORNIA

That measures are more interesting than men, is the opinion of the *California Outlook*, which proceeds to back up its opinion by declaring that on the November ballot in California there were some fifty propositions, about fourteen elective state offices, and in some cases twenty or more elective county offices. On the propositions submitted, 85 per cent. of the electors who voted cast an unexpectedly intelligent vote; in fact, the greater portion of the campaign interest, with the exception of the gubernatorial contest, centered in the direct legislation. A smaller percentage voted on county officers than on measures. Previous to the election, the average voter knew more about the relative merits of the measures on the November ballot, than of the men. The overwhelming size of the November vote, which in every section of the state established a



new record, determined, in the judgment of the *Outlook* beyond a question of a doubt, two things: That direct legislation, far from being the failure that its enemies predicted it would be, was a pronounced success in bringing out the vote; and that the long ballot in county offices was neglected by a large per cent. of the voters.

This view of the situation is corroborated by an old-time friend and correspondent, who has always considered himself, and properly so, a "conservative":

"If you have time to study out the true inwardness of the various proposals, you will doubtless obtain some valuable information. Without going into it with great care, and disregarding the possibilities of a colored gentleman being hidden in the mass, I am inclined to think that we can afford to congratulate ourselves and rejoice at the more than ordinary wisdom of the people of the State in their discriminating vote on the different propositions submitted. The more elections I take part in, the more I wonder at the results; and at times we come to have a really substantial faith in the good sense of the people; but at other times it seems as if they were not to be trusted at all, and that some other method of conducting the business affairs of the country must be devised."

#### "CHILD LABOR SUNDAY"

Child Labor Sunday will be held as usual this year. It ought to be unnecessary to make such a statement, but strange as it may seem, there are those who have advocated the postponement of the day on account of the war. It is curious how many people are bent upon postponing all the usual efforts for improving conditions because of the cataclysm in Europe. It seems to me that this is a time for redoubled efforts along every progressive line, inasmuch as we must prepare ourselves and doubly prepare ourselves for the great burdens which unquestionably will be placed upon our shoulders after the war is over.

In announcing January 24th as Child Labor Sunday, the committee in charge calls attention to the unexpected effect of the war on the employment of children. In certain parts the demand and output have increased above normal, the labor supply is overworked, and there is a tendency to break down the fixed limits and hours of work and of age of employment. In many industries, on the other hand, business is slack; the resulting unemployment and poverty put a premium on the earnings of every member of the family and encourage the employment of children where heretofore they have been in school. These constitute strong additional reasons for emphasizing the need for the protection of children in industry.

ONE OF THE stumbling blocks in the way of the movement to extend the merit system in positions of public employment, in the opinion of William B. Hale, is the desire for holding public office. "This was and is a disease with the American people, a plague which needs no mean remedy to exterminate. This disease made the spoils system what it is—a disgrace to the nation."

THE SOCIAL SERVICE COMMITTEE of the diocese of Long Island is taking an active interest in the Smith-Hughes Bill providing that the President of the United States shall appoint five commissioners who, with paid and volunteer assistants, will be authorized to inspect all motion picture films which desire the right to pass from one state to another.

A REVIEW of the Labor legislation of 1914 has been published by the American Association for Labor Legislation, 131 East Twenty-third street, New York. It is divided into two parts: first, an analysis by subject, and then a topographical index by states. It is very conveniently arranged, and will be of great value to social service commissions.

THE METROPOLITAN LIFE INSURANCE COMPANY has formed a subsidiary organization known as the Life Extension Institute, the object of which is to provide for a health examination of its insured. It is primarily designed to keep its policyholders healthy, and incidentally helps preserve the health of the community.

THE PUBLIC death rate in Dayton has been materially reduced under the city manager form of government. The Bureau of Municipal Research states that for every ten babies that died during the summer of 1913, only six died during the summer of 1914.

THE PROPOSITION to have the state of California pension dependent mothers and the incompetent indigent and aged, was given a larger majority at the November election than any other measure on the ballot.



All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.

#### HUNGARIAN WORK IN INDIANA

To the Editor of *The Living Church*:

PERMIT me through your columns to acknowledge the receipt of \$80 from Mrs. F. M. Clarkson, secretary-treasurer of "The Milwaukee Plan," to be applied to the building of Trinity Hungarian Church. I desire to express my sincere thanks for this help. Father Kubinyi and his people are very happy in receiving it and desire to join with me in this acknowledgment of it.

The little church is almost finished and is very pretty. It is to be blessed and used for the first time Christmas eve. As one of the recipients of the blessings of the Milwaukee Plan, as well as regular contributors to it, may I not call attention to this helpful act, and commend it to all throughout the Province of the Mid-West?

Yours very truly,  
JOHN HAZEN WHITE,  
Bishop of Michigan City.

#### COLORED COMMUNICANTS IN THE UNITED STATES

To the Editor of *The Living Church*:

I AM sure that it will prove both interesting and educative, to many of your readers, to have laid before them certain statistics of Church work among the colored race, as gleaned from the recently issued *Living Church Annual* and *Churchman's Almanac* for 1915.

Organized congregations to the number of 233, within 53 dioceses and missionary districts, report 23,706 colored communicants. They are distributed as follows:

The Province of New England: In two dioceses and five congregations, there are 1,413 communicants.

The Province of New York and New Jersey: In six dioceses, nineteen congregations, 4,439 communicants.

The Province of Washington: In nine dioceses, sixty-three congregations, 7,194 communicants.

The Province of Sewanee: In fourteen dioceses, 106 congregations, 6,432 communicants.

The Province of Mid-West: In eight dioceses, fifteen congregations, 2,318 communicants.

The Province of the Northwest: In four dioceses, five congregations, 499 communicants.

The Province of the Southwest: In eight dioceses, eighteen congregations, 1,189 communicants.

The Province of California: In two dioceses, two congregations, 222 communicants.

The combined colored communicant lists in the entire states of Alabama, Mississippi, Louisiana, Kentucky, Tennessee, Arkansas, and Texas, amount to just 266 more communicants than are reported by the single colored parish of St. Philip's Church, New York. It would certainly seem that the Church needs the "Racial Episcopate," or something else, which promises better results than the machinery we have tried for a whole half century.

Here is the real thing which tests the Catholicity of the Church.  
GEORGE F. BRAGG, JR.

Baltimore, Md., December 21, 1914.

#### THE CLERGY PENSION SCHEME

To the Editor of *The Living Church*:

AT a meeting of the fifth Province held in Detroit a few weeks ago, the Bishop of Massachusetts delivered an address explaining the new pension scheme for the clergy. At the close of his remarks questions were invited, and I asked the good Bishop the following: "Is the proposed scheme just, is it right, is it Christian?" The Bishop tried to answer my question by telling a story, but unfortunately the story did not answer it, nor was it even apropos. The only purpose the story served was to raise a laugh among the delegates present; but sir, this is no laughing matter. It is a very serious one to hundreds, yes thousands of our poorly paid clergy and missionaries. I claim it is one of the meanest and most unjust proposals that has ever been brought before the Church; the Church that preaches equality of opportunity, that says her Sacraments and offices are for all without distinction, and with a Prayer Book common to all. And now it is proposed selfishly and unjustly to classify her ministers by giving the largest pensions to those who have received the biggest stipends, and the smallest to those who received the smallest remuneration while in active work. Sir, I again



through your paper ask all Churchmen, "Is this just, is it right, is it Christian?" Remember, the great majority of these small salaried clergy are doing splendid work; they have children to educate and families to support. Again remember that these small places are usually feeders to the larger and more important parishes in our towns and cities. For example, not long ago I spent several days in a suburban town in the diocese of Chicago, at which time the missionary among other things informed me that during the past six months he had transferred from fifteen to twenty communicants to the city of Chicago and other places, and had also buried nine or ten members of his church. This is typical of what is happening in most of our small parishes and missions, and especially is this true in my own diocese of Southern Ohio, where our clergy also often have to fight against the opposition and in some cases hatred of the sectarian bodies. Once more bear in mind that many of these clergy are continually receiving calls to larger fields, which they just as often refuse for the sake of the welfare of the Church in the smaller towns, and often at the request of the Bishop or Archdeacon. And now as a reward for real hard, pioneer work and years of sacrifice, the Church, through this commission, comes forward with this inequitable, class-distinctive, and selfish proposition.

The Bishop of Massachusetts also stated that this was the only scheme that our laymen would support. If he meant such laymen as Dr. (now Bishop) Faber told us about, who were elected as deputies to the General Convention for various reasons and then returned and told their rector that they did not believe in missions; if, I say, the good Bishop meant such laymen as these, then I agree with him. But I refuse to believe that the real Christian laymen of this Church who understand the question thoroughly will admit that this is the only way, or the only scheme that they will support.

The dissatisfaction and unrest in the social world to-day are the results of selfishness and injustice, and these two things more than any other are driving men to Socialism by the thousands. Is the Church going to fall into the same error in her treatment of her ministry, just because some of them have not been blessed with the "almighty dollar" in the form of a large stipend? If so, then on account of this selfish and worldly proposal a great many faithful clergy and laymen will be driven into absolute Socialism; Christian Socialism if you will, but Socialism nevertheless.

In conclusion, Mr. Editor, may I appeal to all the brethren, clerical and lay, to ponder well before endorsing this pension scheme, which will introduce a spirit of unrest and a feeling of injustice among a large number of our clergy and laymen; and ask yourselves, "Is it right, is it just, is it Christian?"

Faithfully yours, ARCHDEACON DODSHON.

Zanesville, Ohio, December 21st.

### THE INDIAN SITUATION

To the Editor of *The Living Church*:

RECENT statements in the *Literary Digest*, the *Survey* of New York, and in the *Public Ledger* of Philadelphia, are so startling in regard to Indian affairs, and the real situation is so feebly understood by many, I therefore make the following statement:

1. The Indian of to-day is not the *wild Indian* of former days. Indian tribes are many and very different from each other; but none of them are wild, as in former days.

2. Many people get a wrong conception of the conditions. And this wrong conception is due to only a partial understanding of the situation. In *A Handbook of the Church's Missions to the Indians*, on page 133, I note these words: "And while there have been local and individual cases of unfair and dishonest treatment of the Indians by white individuals, the federal government and the state as well have tried to deal fairly with the Indians and protect them." The writer of those words evidently has this wrong conception of conditions, this very imperfect and partial understanding of the situation.

3. The truth is expressed by others in that same book: (a) Archdeacon Parshall says (p. 114): "The Government, as the protector of the Indians, has been a rank failure." (b) Mr. M. K. Sniffen, Secretary of Indian Rights Association, says (p. 57): "The Indian suffered most from the very department ostensibly created in his interests." . . . "Whatever permanent improvement has been accomplished in the administration of Indian affairs has been largely due to influences from without, rather than within the Government circles."

4. How then does it come about, that such wrong conceptions prevail—that Government protection of Indians is a rank failure, and that Indians have suffered most from the very department "ostensibly created" for their good?

It is due to political affairs. And only those who understand the workings of political matters, can get any conception of how it goes. As a rule, Indians have no power to rise in protest against the wrong sort of persons appointed over them. Incompetent persons—those who care chiefly for the money they can get out of the job—often get and retain those positions. Of course there are some high-minded, noble persons in the United States Indian service who are doing the best they can in their places. But the very best are handicapped, for of many it may be said, they have gotten their positions, and they must hold their positions, through the workings of political

affairs. While it is true that the United States Civil Service Commission has given some protection, and also the appointment of U. S. Army officers has sometimes been good, the statement in regard to "rank failure" is nevertheless true, as a general proposition. The mischief is that the U. S. Indian service is under political control. And as there seems to be no method to protect that service from wrong management and unwise schemes (to say nothing of rascality), it comes about that the U. S. Indian service is very corrupt, and a "rank failure" for the protection of the Indians.

5. The U. S. Indian service is ostensibly very generous to Indians. It gives them rations to feed them. It educates them, furnishing food, clothing, railroad fare, etc., as no other people have received. That some good has been accomplished is not questioned. But if one knows the oily methods of politicians, one may see another side to these matters. The schemes are not only numerous, but also vast in extent, which are put forth, ostensibly to benefit Indians; but in which, or through which, some persons in Government employ are somehow to be benefited. See the article in the *Literary Digest* for November 28, 1914, on page 1054, "Stealing \$200,000,000 from the Oklahoma Indians." But the schemes described there are only a part of the many schemes that have been worked in recent years. An attempted steal of "two hundred millions"! That is no surprise to those familiar with what has been going on.

6. Have no persons attempted to expose the many wrong doings? Yes; but when they have so done, those persons have generally been ousted, and no strong protest from the public has been raised against their being so ousted. The names of many such could be given.

7. The remedy? *Greater Publicity.*

Yours faithfully,

D. A. SANFORD.

### A "ST. MARY'S BURLINGTON ROOM" IN ST. MARY'S HALL, SHANGHAI

To the Editor of *The Living Church*:

IT has been my great privilege to hear Mrs. Ely in her earnest talks, advocating a fund for the present St. Mary's Hall, Shanghai, China, and to know of Deaconess Goodwin's efforts for the same object. To reach some former graduate or pupil of St. Mary's Hall, Burlington, New Jersey, who is a subscriber of *THE LIVING CHURCH* and not of *The Ivy Leaf*, I am sending this to you, for a little item of history that somehow has been lost sight of is necessary—*viz.*, that it was a graduate of St. Mary's, Burlington, New Jersey, who organized St. Mary's, Shanghai.

In 1846 Jeanette Conner was graduated from St. Mary's, Burlington, New Jersey. She married Rev. E. H. Thomson, and went with him as missionary to China and there organized a girls' school. In the early '70's Mr. and Mrs. Thomson were guests at St. Mary's, Burlington, New Jersey; and the writer was a pupil there, and very vividly remembers the Vice Principal, Miss Stanley, introducing Mrs. Thomson to us, and of being told of the school in Shanghai, China, under the charge of Mrs. Thomson, and that it was called St. Mary's Hall, in loving memory of our St. Mary's, where Mrs. Thomson had graduated. During the few days Mr. and Mrs. Thomson were with us, we heard a good deal of the school and of the little girls in Shanghai. The idea was impressed upon us, how infinitely better off we were than they. Looking back I fully realize in a way we felt the sacrifice Mrs. Thomson was making, in giving her life work to them.

Now comes the time when all graduates and pupils of St. Mary's, Burlington, can pay tribute to that sacrifice, by strengthening the hands of Miss Dodson, Mrs. Ely, and Deaconess Goodwin, by giving life to the bond between the two schools. It has been suggested that a room be furnished in the St. Mary's Hall, Shanghai, called the St. Mary's Hall, Burlington, room, and that a Jeanette Conner Thomson scholarship be created to educate one pupil each year. In the school paper, *The Ivy Leaf*, for November, the idea has been very fully explained, and subscriptions will be received and information given.

Mrs. Ely very aptly says: "Now is a very good time"; and any graduate or former pupil of St. Mary's, whose attention is called to this article, will, I hope, help, so that Burlington will not be represented, in Shanghai, in a lukewarm fashion.

FRANCES E. FISKE HOLT, '74.

### THE UNITED STATES AND PEACE

To the Editor of *The Living Church*:

HERE are saloon-keepers and bar-tenders who are said to be perfectly temperate men. They are not in business with any desire to debauch the young, or to destroy families through the ravages of intemperance; they only want to make a living. Their motto is, "A man must live." I can conceive some of them as being distressed at the misery which grows out of their trade, and wondering if something could not be done to stop it, which would not hurt their pockets. If the president of some saloon-keepers' union should invite his business brothers to pray against the evils of intemperance, it would be a very illogical sort of thing to do, as



long as they continued to sell it. But it does not seem any more illogical than the present position of the United States.

The President has bidden us all to pray, and we have prayed. We are also trying to do something towards alleviating the terrible distress. But we keep right on selling war material. We do not propose to let either prayer or sentiment interfere with business. We frequently hear men say, "This war ought to be a good thing for business." Cartridges are made out of American copper, bullets out of American lead. The war-automobiles are largely made over here. We ship to neutral nations, but we know where the things are meant to go.

Our hands will not be made clean by extra prayers. We ought to stop selling. The nation ought to resolve as such to have no share in war. Mexican bandits are fighting with American guns. Some of us are prospering from their terrible anarchy. There could be no sustained warfare in Mexico without materials from our side.

Business blinds us all. Let us stop making believe.

Marquette, December 21st.

G. MOTT WILLIAMS.

#### RUBRICS IN THE MARRIAGE OFFICE

To the Editor of *The Living Church*:

**Y**OUR correspondent, in his item on "Rubrics in the Marriage Service," recalls an objection raised to our service only a few days ago, when I was called upon to conduct a marriage ceremony. The young couple objected to "the ring ceremony" and to kneeling in prayer. I replied, that so far as the position to be taken during prayer was concerned, Holy Scripture had laid down two positions, viz., kneeling and standing; and as the rubrics in the marriage service did not expressly state whether the contracting parties should kneel or stand, they might stand if they wished to do so. As for "the ring ceremony," I told them that I had no authority to use a service other than the Prayer Book provided, and that I could hardly mutilate the service. The result was that the couple knelt during prayer and the service was conducted according to the rubrics as regards "the ring ceremony." When the service was over, they both expressed great pleasure at having the service conducted without the violation of rubrics.

J. F. COX.

Hallock, Minn., December 19, 1914.

#### OPEN CHURCHES AND DAILY SERVICES

To the Editor of *The Living Church*:

**I** WISH to express sympathy with the plaint that underlies the complaint which Mr. J. A. Ellis makes against the church closed and silent on week days. Like him, I believe in the power of the daily service. Especially, in my judgment, would it be helpful in the poorer districts of our cities. But it costs money to heat and provide janitor service for the opening of the church daily; and how can a poor church meet this tremendous outlay? The daily service, too, I think most priests yearn for; but how can the minister of a one-man church take this additional charge upon his time? I know he cannot, for I have struggled manfully for the past three years to keep up my custom of reading services privately in the church, and I have found it impossible. . . .

OSCAR WOODWARD ZEIGLER.

Baltimore, Md., December 18, 1914.

#### SOCIAL PROBLEMS AND THE CHURCH

To the Editor of *The Living Church*:

**I** FEAR Mr. Zeigler's letter will only tend still further to confuse. The primary function of the Church is, clearly, to preach the Kingdom of God, and to call upon men, individually and socially, to repent of all things that hinder its coming. If the Church believes that the manufacture and sale of intoxicating liquors for drinking purposes hinders the coming of the Kingdom, it is her duty to call upon society to repent of that practice.

Prohibition is emphatically a moral question. It will either improve the moral condition of society or it will make it worse. Again I express no opinion as to its moral effect.

C. C. KEMP.

#### THE SUFFRAGAN EPISCOPATE FOR NEGRO WORK

To the Editor of *The Living Church*:

**I** THINK I am entitled to a brief word of reply to the article of the Bishop of South Carolina in your issue of this week.

The Bishop of South Carolina advances the idea that the Suffragan plan, as contemplated by him and as outlined in his Episcopal address to his convention, is the same as that employed in other dioceses. However, we do not agree with him. But first I want to say that the Racial Episcopate plan is not "Bragg's plan," but that of the late Bishop Whittingham, conceived and suggested at the very earnest solicitation of the late Bishop Howe, of South Carolina.

During the General Convention held in Richmond in 1907, our committee from the Conference of Church Workers held several conferences with the committee on Suffragan Bishops. Some of the

members of this committee earnestly sought to have us fall in line with the Suffragan proposition. We pointed out, then and there, by anticipation as it were, the possibility of so twisting this Suffragan plan in certain sections, as would bring into existence a "disfranchised" Negro Episcopate to fit an already "disfranchised" Negro Priesthood. Bishops Greer and Lines, especially, protested against any such possibility, and assured us that the Suffragan Episcopate would be the same, with the same rights and privileges, in every diocese. And some of the Bishops of that committee further assured us that effort would be made later, to give Suffragan Bishops a vote in the House of Bishops. A number of letters passed between the Bishop of Vermont and the present writer, with respect to this vital phase of the matter. The following quotation from one of his letters will surely indicate that in contending for the "Suffragan Plan" it was very far from the thoughts of the Bishop of Vermont that such a perverted use should be made of that plan. He says: "I repudiate any desire or thought of a secondary place in the Church for the colored people in America or any where. Against this idea we protest and are prepared to do battle as opportunity offers."

The late Bishop Strange, in his most admirable circular, speaks of "the Negro training in servility to the white man," and the claim of the Bishop of South Carolina that his Negro clergy favor his plan, in preference to the Racial Episcopate, at once emphasizes the importance of the observation of the late Bishop of East Carolina. With the plain and direct utterances of a number of the Negro clergy of South Carolina on the floor of the conference of Church Workers, and similar sentiments expressed by some of them in letters in the possession of some of us, they are left in a position which is not quite enviable. I can hardly conceive of any greater calamity, with respect to the extension of the Church among the colored people, than a "segregated and disfranchised" Negro Bishop let loose upon the intelligent and self-respecting colored people of the country.

I occupy a very peculiar position with respect to this matter. I am a clergyman of the diocese of Maryland, in possession of every right and privilege accorded any other clergyman. So far as association with my fellow clergymen is concerned, it could hardly be more cordial, genuine, and hearty in any other diocese in this country. I have no personal grievance. I never had any, either in Virginia or Maryland. I receive not one penny of missionary aid from any source. Whatever service I am able to render the Church, or my race, is possible because I have behind me a Negro congregation, which, by the help of God, I have raised up myself, and who lovingly and loyally support me. I do not, positively, desire the episcopate. There is no office in this world which I covet. I do desire to maintain the privilege of contending for a "Square deal" for my race, and this I ever purpose to do, if God permits, and my own loyal band of people support me in the future as they have nobly done in the past.

GEORGE F. BRAGG, JR.

Baltimore, Md., Christmas Day, 1914.

#### NEUTRALITY OF BELGIUM

To the Editor of *The Living Church*:

**B**ELIEVING that the subject as to whether or not there existed a neutrality treaty between the German Empire and Belgium is of sufficient importance to your readers to warrant another communication, I beg leave to submit the following suggestions on your notes to my article published in your last issue under your head-line, "The Neutrality of Belgium."

You quote from L. Oppenheim on *International Law* to sustain your position that the treaty of 1839 between Prussia and Belgium is still in effect. That quotation, I think, states the law correctly. The trouble with it is, however, that it is not in point in this case. So far as Prussia is concerned there was not a change either in her government or in her form of government. Had Prussia for example changed from a monarchy to a republic, no doubt the treaty would have been binding. The difficulty in this matter is that Prussia surrendered her sovereignty to the German Empire and thereafter ceased to exist as a sovereign power. She was only one of some thirty independent states that formed a new nation. Neither Mr. Oppenheim nor any other writer on international law will claim that the other thirty states or the new sovereignty that was formed were bound by this treaty.

I made no attempt to charge you with misquoting article III. of the treaty of 1870. I simply took exception to the conclusions that you drew from it. The quotation of that article of the treaty of 1870 is the strongest argument that can be offered against your position. If there was a valid treaty in existence in 1870 that bound the North German Confederation, will you be kind enough to inform us why England insisted on the signing of this new treaty? If the North German Confederation, which subsequently formed the German Empire, intended to be bound by this neutrality treaty for all time, why was the neutrality of Belgium, so far as the North German Confederation was concerned, limited to one year after the conclusion of peace?

In stating that my position in this matter is contrary to the position taken by the German government or its officials, you have made the same mistake that has been so often made by the American press—you have confounded the violation of Belgian neutrality with the violation of treaty obligations guaranteeing her neutrality.



Nobody denies but that Germany violated the neutrality of Belgium, and your quotation in your notes from the speech of the German chancellor proves that fact. It also proves that Germany as a Christian nation regretted the necessity of such a move on her part. If you had quoted a little further from this speech, you would have found that the chancellor declared that the treaty of 1839 was absolutely void so far as the German Empire is concerned. He referred to it in this connection "as nothing but a scrap of paper." I am well aware that the American press has distorted this expression of the chancellor and has sought to convey the impression that it was his contempt for a binding treaty that led him to use these words.

Your quotations from the Hague declaration of principles are not in point, which I think you will see on reflection, because Articles I., II., and X., are mere declarations as to the rights of neutral powers generally. I have not read J. M. Beck's book that you refer to. I assume, however, that he is a lawyer and that none of his arguments are at variance with the principles that I have stated in this article. I could refer you to a great many other articles by English apologists on this subject who have generally steered clear of both the treaties that you have mentioned. You were frank and fair enough to quote the treaty and it was for that reason that I wrote my first article. The German statesmen admitted that they were obliged to violate the neutrality of Belgium, but none of them, so far as I know, have admitted that they were bound by any treaty obligations. As a further proof of that fact I refer you to an article of Bernard Dernburg in the *Saturday Evening Post* of November 21, 1914. Mr. Dernburg is an accredited representative of the German government now in this country.

I have called your attention to these matters because in my opinion it is not fair to charge Germany with the moral turpitude of violating a solemn treaty obligation. If I am not mistaken, both sides of this war are entitled to a fair hearing by the American people. The point I wish to make is that Germany stood in the same position when she violated Belgian neutrality that England did when she declared war on Germany, or when England violated the neutrality of China, or when she violated the neutrality of the United States by transporting her soldiers and munitions of war on the Canadian Pacific Railway across our own state of Maine to Halifax. I think you will agree with me that the neutrality of one country is as sacred as that of any other.

Yours sincerely,  
Minneapolis, Minn. JAMES A. PETERSON.

#### PSALMS 56 AND 57

To the Editor of The Living Church:

ON Sunday, October 11th, I followed the reading of Psalm 56 with an English book. Verse 8 reads: "Thou tellest my *flittings*"; *wanderings* is the word in the American book. The older and unaccustomed word flashed upon me with a vivid and real meaning as I thought of the flight of the Belgian people before the German horde. Surely their tears are put into God's bottle and these things are noted in His book. Psalms 56 and 57 read like reports of recent happenings. *Miserere mei, Deus*.

I served four years in the Civil War, and it is fifty years this Christmas Day since I took part in one of its great battles. I thank God continually for His blessing of peace and good will upon our reunited and beloved country.

14 Wales St., Dorchester, Mass. Respectfully yours,  
December 20, 1914. CALVIN G. HUTCHINSON.

#### WANTED—A NEW SEMINARY

To the Editor of The Living Church:

AFTER reading Dr. Fleming James' thoughtful article, "Friendship with God," which appeared in last week's *LIVING CHURCH*, I feel like unburdening myself even at the risk of shocking some of my colleagues. The fact of the matter is, I have been slowly arriving at the conclusion that there is in the Church, room for, if not the actual pressing need of, a new kind of theological seminary. Possibly it would be even sage to say an *old fashioned* theological seminary is needed to supplement rather than supplant that of the modern type.

The ministry does certainly need men of the type so aptly described by Dr. James, real men of God, whose tasks of administering the affairs of their parishes and the routine of work have not prevented their daily "walk with God." No doubt there are to-day many such, and more, perhaps, that would like to be. But to-day our seminaries labor under the burden incident to the effort to satisfy certain intellectual standards and the practical ideal of what a modern minister's equipment should be. In the endeavor to make a scholar, an administrator, a pedagogue, a social worker, and some other things of the same man, there is the danger of forgetting the primary duty of making a prophet, a priest, and a man of God; in short, one who, when he is ordained, will be a real *ambassador* of Christ, and whom the Church can send forth in confidence that he both understands and will forcefully deliver and interpret the Gospel message by his lips and by his life.

Naturally most people think of a theological seminary as a place where, among the many good things accomplished for a young man,

will be that of his receiving a thorough grounding in the historic faith and inspired Scriptures, so that he will come forth strong in the Faith and an example of loyalty and steadfastness in doctrine as this Church has received the same. That is what is expected. Is it what actually happens, in a large proportion of cases? Personally my observation leads me to judge otherwise; and the reason is perfectly evident, for with possible exceptions, our seminaries are very unsettling sorts of places. Some of them are infected with the virus of Modernism, and in consequence there is a striking opposition of teaching in lecture rooms only a few feet apart. When doctrines like those of the birth of the Saviour from a Virgin, the Resurrection of the body of Christ, and great miracles, which have a place in the Sunday lessons and Gospels, are regarded not as necessarily false, but questionable as facts, and have in evidence more against them than for them, it is no wonder that students say, "I don't know where I stand," or "I am inclined to feel that I ought not to study now for the ministry," etc., etc.

To meet these unhappy conditions, the oils poured on the wounds of doubt are sometimes these: "Nearly every clergyman accepts the Creed with certain mental reservations," "You can still say the Creed, and by *believe* mean you neither believe nor disbelieve."

I do not know how my fellow clergy regard such matters, but to me it is a serious problem which some of our seminaries are presenting. If the Church intends to "keep the Faith" as a "deposit" which it is to guard as well as preach, she must look to her seminaries. They are her training schools.

I have no doubt some will take the view that a conflict of doctrinal teaching and a large amount of time devoted to the inspection and sifting of critical theories of text and scripture are good things, making for breadth and scholarship. If so, this kind of work should not form so large a part of the prescribed work as to forbid the more serious and spiritual study of the books of Holy Scripture. It would be wiser to have it done under the "elective" method, or by the seminar system. In the larger seminaries this academic study could be profitably pursued, it may be. But while the Church needs scholars, tenfold more does she need men who are *strong in the faith*, "established" in it, mighty men in the Scriptures, men who go forth not in "man's wisdom" but in the "power of the Spirit." But if there is a lurking doubt that we have followed cunningly devised fables and preach allegories, who will hear us?

No, rather than have prophets who are in doubt as to the foundation facts of their own preaching, let us have seminaries which will send forth *witnesses* and faithful ambassadors of Christ. We need men of trained Christian wisdom and consecration to deal with the sin-problem of our day. Our point of approach to the Gospel study in seminary is too academic. It is the intellectual rather than the spiritual study of the Bible which is too much in evidence. This is due of course to the whole modern trend of thought, to a reëxamination of the sacred books with view to establishing their historicity, etc. But that is not the main point of approach for the man who is to be a preacher and expounder of the Gospel and a good minister of the Word of life.

If we must choose between established seminaries which refuse to heed the Church's and the world's cry for shepherds and answer only with brilliantly hooded doctors, let us have the former by all means. It was through the preaching of those some thought to be "ignorant and unlearned men," that Christianity won its first victories. If the Gospel again should be regarded as foolishness it will prove itself "the power of God unto salvation to all them that believe."

ANTHON T. GESNER.

#### JAPAN AND THE UNITED STATES

To the Editor of The Living Church:

I HAVE just read an article entitled *Japan's Attitude to America* in your issue of November 7th. There are several statements in that article to which one born in Japan and knowing something of both countries from the inside might take exception. I confine myself to a comment on one point.

In the eighth paragraph of the article in question one finds it asserted that the federal courts have manifested "invidious race discrimination" in the interpretation of our naturalization laws. This, if true, indicates a far worse state of things than the existence of laws manifesting race discrimination (such as are enforced in Russia, in parts of the British Empire, and in many of our own states), for it points to a form of corruption which has, in history, proved difficult to correct. If the federal courts, influenced by race prejudice, have swerved, in interpreting the law, from the equitable rules governing such interpretation, they have been guilty of a most flagitious judgment.

If, on the other hand, they have not so swerved, the writer of the article in question has brought an unfounded accusation against that branch of the federal government which, throughout our history, has commanded a wider and more unbroken respect than any other department of the same; an accusation, moreover, not calculated, if believed by them, to make the Japanese people more friendly to the United States.

One great weakness of many resolutions and other utterances authorized by large Protestant gatherings (some of our own are not



wholly free from it) seems to consist in the careless inclusion of obviously ill-considered *obiter dicta*, destroying or impairing their usefulness and lessening our regard for the bodies that adopt them.

Yours truly,

JOHN COLE MCKIM.

[We must point out to our correspondent that "race discrimination" by our courts in the interpretation of American naturalization laws is entirely distinct from discrimination in interpreting treaties. Every nation will of necessity reserve the right to say who shall be admitted to citizenship. We think the federal courts have scrupulously maintained the supremacy of the treaties whenever any question has been submitted to them.—EDITOR L. C.]

To the Editor of The Living Church:

**Y**OUR vigorous editorial on the controversy between California and the Japanese, coupled with the resolutions of the Bishop of Tokyo, moves me to say a few words in protest.

The good Bishop gives the side of Japan. You express the view of the ordinary non-resident who is ignorant of the conditions on the Pacific coast and the principle that is at stake. In fact, your editorial is an "insult" to California and the other Pacific states. You of the East have your problems—your copper strikes, your coal miners' strikes. New England has her factory problems. The South has its negro and child labor problems. Just what Wisconsin's problems are I don't know, but no doubt she can take care of them herself.

Out here we are broadminded enough to believe that the people of those sections are doing their best to solve them and we don't upbraid them because they are doing it in their own way. So please give us credit for at least sincerity in our efforts.

The principle on which these alien land laws is founded is this. The white race cannot inhabit any country or territory on an equality with any other race—be that race superior or inferior. One race or the other will be pushed out. The land is the country. Where the Japanese, Chinese, or any other race buy land and form a colony, white farmers sell out and move away. With an aggressive race like the Japanese it would only be a question of a short time when the inhabitants would be all Japanese.

It is not a question of which race is superior or which is inferior. There are reasons, due to previous habits of life and manner of living, that make it impossible for the white man to compete with either the Malay or the Mongol. We are not excited over the Yellow Peril, but with laws allowing the purchase or acquirement of land by long lease, in twenty years these three states would be Japanese and in twenty more would belong to Japan. We have no quarrel with the Japanese as a people. They are greatly to be admired. But this country belongs to the white race. We were here first, and we propose to keep it if we can. Perhaps, as you say, ninety per cent. of our Eastern brothers would prefer to have the Japanese for neighbors than to have us, but I doubt it.

Yours truly,

Centralia, Wash., December 22.

C. W. Du Bois.

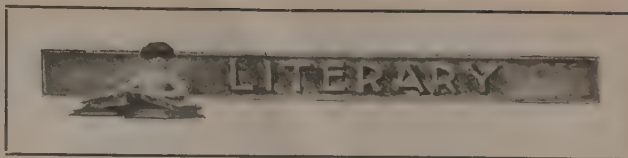
#### THE GERMAN ORDER OF THE IRON CROSS

One hundred years ago the King of Prussia, Frederick William III., found himself in great trouble. He was carrying on expensive wars; he was trying to strengthen his country and make a great nation of the Prussian people, and he had not money enough to accomplish his plans. What should he do? If he stopped where he was the country would be overrun by the enemy, and that would mean terrible distress for everybody.

Now the King knew that his people loved and trusted him, and he believed that they would be glad to help him. He therefore asked the women of Prussia, as many of them as wanted to help their king, to bring their jewelry of gold and silver to be melted down into money for the use of their country. Many women brought all the jewelry they had, and for each ornament of gold or silver they received in exchange an ornament of bronze or iron precisely like the gold or silver ones, as a token of the King's gratitude. These iron and bronze ornaments all bore the inscription: "I gave gold for iron, 1813."

No one will be surprised to learn that these ornaments became more highly prized than the gold and silver ones had been, for it was proof that the woman had given up something for her King. It became very unfashionable to wear any jewelry, for any other would have been a token that the wearer was not loyal to her King and country. So the order of the iron cross grew up, whose members wear no ornaments except a cross of iron on the breast, and give all their surplus money to the service of their fellow-men.—*Exchange*.

Do NOT BE disquieted about your faults. Love without ceasing, and much will be forgiven you, because you have loved much. Faults perceived in peace, in the spirit of love, are immediately consumed by love itself; but faults perceived in a pettish fit of self-love disturb peace, interrupt the presence of God, and the exercise of perfect love. Vexation at a fault is generally more of a fault than the fault itself. —François de la Mothe Fénelon.



#### BISHOP GRAFTON'S WORKS

*The Works of the Rt. Rev. Charles C. Grafton, S.T.D., LL.D., Second Bishop of Fond du Lac.* Edited by B. Talbot Rogers, M.A., D.D., Warden of Grafton Hall, Canon of St. Paul's Cathedral, Fond du Lac. The Cathedral Edition. In eight volumes. New York: Longmans, Green & Co. Price \$12.00.

This complete and uniform edition of the *Works* of the late Bishop Grafton will be gladly welcomed by the host of his friends. Canon Rogers states in the preface that the "generous devotion" of the Hon. Elbridge T. Gerry, LL.D., has "made this work possible." It is indeed a worthy form for the memorial to the great Bishop of Fond du Lac to take, and one that will be widely appreciated.

The first six volumes comprise the hitherto published works that are familiar to the reading public in the Church. *Christian and Catholic*, which is probably the best of all Bishop Grafton's published volumes, comes first, with a photogravure frontispiece and the editor's introduction. Next we have in one volume the two works, *The Lineage of the American Catholic Church* and *Pusey and the Church Revival*. We observe that the publishers have dropped from the former the sub-title, "commonly called the Episcopal Church," and the abbreviation to "The Lineage of the Catholic Church" in the running page headings is certainly apt to be misleading. The "Lineage" that the author is writing of is that of the Church in the United States, which, of course, he traces through the Church of England to the undivided Catholic Church. *A Catholic Atlas* comprises the third and *A Journey Godward* the fourth volume of the series. The latter, as will be remembered, comprises the Bishop's autobiography, supplemented, as in the original edition, with a biographical "Foreword" by Mr. Erving Winslow, a paper on "The Diocese of Fond du Lac" by the late Rev. William Dafer, D.D., and one entitled "Twenty Years in the Episcopate" by the Rev. Dr. Rogers, editor of the new edition. In some respects the autobiography has always been the least satisfactory of Bishop Grafton's books, for it proved impossible to convince the good Bishop that an autobiography should consist chiefly of a person's account of his own life. Bishop Grafton was induced to write the book only on urgent pressure, and when the manuscript was completed it was found to consist mostly of meditations on spiritual subjects. By supplementing that manuscript by the three papers already referred to, a fair biography of the Bishop was constructed, even though not much of it was in the Bishop's own words. But his chapter on Church Unity and Union, in which are recorded some of the papers and many of his impressions relative to his earnest attempts at a rapprochement with the Orthodox East, which was close to his heart; and the chapter on the Polish Catholic movement, describing one of the saddest failures in the life of the American Church, are of permanent value. *Vocation, or the Call of the Divine Master to a Sister's Life*, long out of print but one of the most useful of Bishop Grafton's writings, comprises the fifth volume, together with miscellaneous papers on the Religious Life. His tracts and shorter papers, with *Plain Suggestions for a Reverent Celebration of the Holy Communion*, comprise volume six and complete the Bishop's works hitherto in print.

But volumes seven and eight, comprising new matter, will be the most eagerly read by the Bishop's friends. *Letters and Addresses* is the title of the first of these. A paper on "The Relation of Master and Slave," written in 1853 while a student at the Harvard Law School and "printed for circulation by Wendell Phillips" is one of the best examples of close reasoning of which we know. The letters are classified in a general way, and begin with a series addressed chiefly to his close friend the Rev. Oliver S. Prescott, with relation to the founding and continued existence of the Cowley order.

The whole question of the ethics of reprinting private letters is opened up by this volume. One hopes that some day some student of moral theology will work out a solution of the problem. A young man destined to be great writes a letter carelessly to a bosom friend, not expecting that it will ever have another reader. Fifty years later it stands out in cold print for the world to gaze upon, knowing nothing of the circumstances under which it was written and of the implied reading between the lines which was quietly assumed by the writer.

It must be said of the earlier letters that are here printed that they are written in most atrocious English. When one compares them with the paper on "Master and Slave" already referred to, it would seem incredible that they are from the same pen. The explanation is easy. There was no attempt at diction in the letters, and the present editor's reverence for his master has led him to reprint them as they were written. Bishop Grafton was evidently not accustomed to revising his letters after they were penned, and he had a habit of using incomplete sentences as suggesting his view and



as answering the purpose for which the hurried letters of a very busy man were written. We have in these earlier letters such expressions as: "I don't think Dr. Bolles will go away. He don't mean to" (p. 26), and "Vestments are the last things we should do; what we seek to change, is souls" (p. 33). On page 86 we have the curious and unintelligible sentence: "I put it better more terse." For the same cause there are also a number of instances in which names are inaccurately printed, and "Bishop Brechin," evidently referring to Dr. Forbes, appears several times in the letters. The first of these letters, beginning page 26, is dated at Boston, although it becomes clear from reading the letter that it was written in London and is so stated in the course of the letter, on page 29.

A most interesting detail of the letters is found in the occasional terse view expressed of an individual or an event. Father Grafton was from the first not impressed with "Brother Ignatius," who appears in the letters of 1865 and concerning whom the Bishop showed his own feeling to be unfavorable.

His letters to Fr. Prescott were especially interesting. "Don't report your services," he writes. "Don't attract attention, which is unspiritual and devolving in itself, and may also arouse opposition which will crush the work" (p. 35). A question of conscience had arisen through the fact that Fr. Prescott had promised his Bishop, Bishop Eastburn, "not to teach and inculcate that a priest had the power to preach confession" (p. 69). Fr. Grafton felt that that promise could not be binding in conscience, especially since Fr. Prescott had since been transferred unconditionally to another Bishop's jurisdiction, and he declared that Dr. Neale and Canon Liddon advised him to the same effect, the latter being quoted as saying: "'One should inform his own Bishop that he no longer intended to be bound by it. A person so doing did all he could. The certificate was wrong and illegal in itself and he should violate it and free himself from it'" (p. 75).

Of his impressions of people, Bishop Grafton wrote in 1865 when the Cowley life was beginning: "Mr. Benson is one of the greatest masters in the spiritual life in England" (p. 40), and also that "Father Benson is about 42 or 46, and all such a little thing as myself has to do is to obey" (p. 41). Of other original members of the order with whom he came in contact at that time, he said: "The Rev. O'Neil (*sic*) and Juke are about my age or a year or so younger, are pious, trained, and very earnest men, who have been praying and preparing themselves for this work for some time. Messrs. Lane, Fox, and Wood are gentlemen of position in English society, and make sacrifices to join us" (p. 42). To Fr. Prescott, urging him to join the order, he said: "Do try to come out for two months; it is expensive, but worth it, to go to Dr. Pusey" (p. 62). However we read also of Dr. Pusey: "The Doctor's knowledge of parish matters is not so good as any working parish priest (say Morgan Dix), and he knows comparatively little of America" (p. 63). Of the Bishop of Brechin, Forbes, he wrote: "I think that he prefers a modern to a monkish order" (p. 63). Of Canon Carter he said: "He is very, very cautious. His mind turns a matter inside out. He looks at a question from all sides and is so slow. Has a lovely way I suspect of teaching me, by asking information himself" (p. 70).

Writing in 1867, he said of Bishop Horatio Potter: "He is much opposed to the present ritualistic movement" (p. 79). Maryland he declared (1867) to be in "a state of spiritual coma. The opinion of all the clergy I talked with was that the Church was retrograding" (p. 79). Of Bishop Whittingham (1867), he said: "The Bishop has stopped the lights at St. Luke's, and the colored stoles. I tried to tell him something of the result of the present course of Episcopal action in the Anglican Communion, but could say very little indeed to what I wished to do. My visit to Maryland resulted in this: that while there were not a few who would enter a Sisterhood, there were none who would go along with me. The Bishop's opposition makes me decide to leave Baltimore out of the question for the present" (p. 80). It was at this time too that he gave the information: "I hear the confessions of Father Benson and O'Neil" (p. 80)—the latter a misprint frequently but not invariably found in the volume for Fr. O'Neil. Skipping a number of intervening years, it is interesting to find in a letter written to Fr. Prescott in 1894 relating to Nashotah: "The professors live together and with the students. *It is about the only place where Ritualism is not talked about.* There is a spirit of reality, order, devotion, and study about the House" (p. 117).

He was very much hurt and even incensed at the ordination by the Russian Bishop Tikhon of a deposed priest of the American Church, Irvine, to the priesthood in 1905. Of the Russian Bishop he writes: "He is a good, gentle, pious Christian Bishop who has been imposed upon. For the sake of the Russian Church I am sorry it should take up with a man who rightly or wrongly has been deposed from the priesthood" (p. 150), and also "the Archbishop has made a big, bad blunder" (p. 150).

There are brilliant passages and no little humor in some of the letters. Thus, to a "dear Goddaughter," who evidently had just returned from a trip to Europe, he began: "All America rises up to bid you welcome home. Being a loyal American I unite. Cheers and the band!" (p. 178). Of certain informal services in the chapel of a health resort, he wrote: "It was all very instructive and edifying. I mean 'eddyfying' in the right sense and not in Mrs. Eddy's sense"

(p. 179). He welcomed the young lady back to America, observing: "We are of course, it is death to say otherwise, in advance of all other countries on the earth, with the exception of the Japs." A second letter to the same person says: "Being at Rome is like having a large part of the world's history before you as a great picture book. I am glad you saw the Pope. I don't think your seeing him will do him any harm. You have not an evil eye, but a very good, kindly one" (p. 179).

There are also a number of letters written for publication, several of which appeared in THE LIVING CHURCH. One of these entitled "Reminiscences," written in 1903, tells of the great harm done by Catholic Churchmen in England after the Archbishop's judgment in the case of Bishop King, when all sorts of unauthorized services and practices were introduced, and, as the Bishop says, "they began to have a wild time generally" (p. 211). He criticises this tendency very frankly and adds that "not a little that frightened the public was the unwise negotiation with Rome. No wonder the English public went mad. No wonder a Kensit arose."

The addresses printed in the same volume comprise especially those delivered to the "brethren of the Confraternity of the Blessed Sacrament" in different years, though there are others as well. His "Letter to the Oneidas" is contained in this volume also.

Finally volume eight is entitled *Addresses and Sermons*. We have first a series of addresses delivered to his council, many of them in the nature of theological charges. These are of great value, and deal with many specific topics that were mooted questions at one time and another during his episcopate. Eight sermons and a series of meditations on the Holy Ghost complete the volume. There is a handsome frontispiece in colors showing the sarcophagus and memorial chapel in which the Bishop is buried in the Cathedral at Fond du Lac.

#### POETRY

*Pagan Poems.* By Franklin Henry Giddings. New York. Macmillan, 1914. 85 cts.

Professor Giddings' "consciousness of kind" has here found its poetic voice. It reaches a climax in "Where Power Dwells," being the virile challenge of the really excellent to the exploiters of their fellow-men. There is no doubt of the "paganism" of the verses, even the "Christmas Eve," and those on the Creation and on the Woman that Had Seven Husbands. Yet, with all its pagan self-sufficiency, its courageous outlook upon the possibilities of life shows it to be not far from the Kingdom of God—to be, in fact, on its errand way there, as all honest paganism is.

Those who have caught the sociological spirit of this genial scholar in the class room or in his writings (including many of our seminary students and clergy) will gladly acknowledge that religion, having to do with God and man, is greatly indebted to sociology for its exposition of the nature of man in his collective relationships. The Church may be well satisfied to give, in her own field, as illuminating an account of other truths.

To the query:

"What is it that makes men shudder?  
What is it that makes them dare?"

those who have tenaciously retained the pure strains of Christian heritage can give, of course, a positive answer.

The artificial paganism of the book reflects the familiar New England escape from the travesties of Puritanism into the humanitarian pantheism of various periods.

J. H. H.

#### CHRISTMAS SOUVENIR

TAKING FOR his title the familiar quotation from Caesar's *Gallic War*, *The Bravest are the Belgians* and adding the subordinate phrase, *and Other Carols*, an attractive little booklet containing twelve Christmas carols is issued by the Rev. David Evans, rector of All Saints' Church, Palo Alto, Calif. Some of these originally appeared in THE LIVING CHURCH and others in the *Churchman*. The booklet, well printed on deckle-edge paper, makes an attractive Christmas souvenir. It is sold for the benefit of the Belgian Relief fund.

I CANNOT help the thought which grows steadily upon me, that the better part of prayer is not the asking, but the kneeling where we can ask, the resting there, the staying there, drawing out the willing moments in heavenly communion with God, within the closet, with the night changed into the brightness of the day by the light of Him who all the night was in prayer to God. Just to be there, at leisure from ourselves, at leisure from the world, with our souls at liberty, with our spirit feeling its kinship to the Divine Spirit, with our life finding itself in the life of God,—this is prayer. Would it be possible that one could be thus with God, listening to Him, speaking to Him, reposing upon His love, and not come out with a shining face, a gladdened heart, an intent more constant and more strong to give to the waiting world which so sadly needs it what has been taken from the heart of God?—*Alexander McKenzie.*



# WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

## NEW YEAR 1915. THE WHITE PAGE

My book of life's half writ, and yet Thy Grace  
Hath spread once more a snow-white page for me  
Whereon I humbly pray that I may trace.  
Less of the world, my Father—more of Thee.

And from those blotted pages of time spent,  
The record of a thousand hopes and fears,  
Of strivings, failings, heart discouragement,  
Help me to draw the wisdom for new years,

And fairer still and fairer write my page  
Until the passing centuries shall move  
Not meters of a universe's age,  
But only cycles of Thine endless love.

MRS. ROBERT MATHEWS, president of the diocesan council of the Girls' Friendly Society of Western New York, has allowed us the privilege of examining late copies of some foreign papers of this great society. These English and Scottish periodicals are bristling and stirring with the horridness of war. The work of this society—born across the water in 1875—always seems far-visioned and big with the thoughtfulness of friendliness, but now, with its working horizon increased by the exigencies of war within its borders, it seems nothing less than wonderful. In the *G. F. S. Association Journal*, an important English paper, is an article, "The G. F. S. and the War." This deals with the problem of providing help for the hundreds of seamstresses, typists, librarians, bookbinders, who have lost their positions. A conference was called to study the best method of aiding these needy and homeless ones. Queen Mary, who, as also Queen Alexandra, is Patroness of this society, sent a representative to this meeting. It was decided to classify all applicants, to instruct them as far as possible for other work, and by every possible avenue to seek employment or at least protection for them. Beside these many who had been employed in England, there was a vast influx of English girls who had been filling positions on the continent. These came pouring back home, many of them having lost all their possessions. The G. F. S. lodges offered hospitality to many. As the outcome of this conference the Y. W. C. A. and the G. F. S., whose lines of work are very similar, sent a letter to the English press asking the public to help them to find work for the distracted girls. There was a response at once which has kept the Central Employment office working at high pressure. One unusual avenue opened to them, resulting from the casualties of war, is toy-making. Since no toys could be imported from Germany, the children of the United Kingdom bade fair to have a dull Christmas. One importer was willing to give an order for \$75,000, could the toys be supplied. There was a dearth of Teddy Bears and it was hard to get them made properly. The expression of countenance of a Teddy Bear, it seems, is something that only high art can produce, and it is likewise difficult to set the eyes properly. But happily a good teacher was found, and many girls are now making soft, fluffy, animal toys. This is an occupation which is keeping many supplied with bread just now. The G. F. S. has a Needlework Depot for invalid and blind members. To this Queen Mary has been pleased to give an order for goods to the amount of fifty pounds, "for the making of socks and belts for our soldiers." Her Majesty has also ordered two dozen little pin-cushions with portraits of the King, Lord Kitchener, Admiral Jellicoe, and General French. Such items as these sound strange when read in our peaceful land:

"To refugee Englishwomen from the Continent and to those thrown out of work by the war conditions, the Commonwealth of Australia and the Dominion of New Zealand are offering great advantages. Women should qualify to be able to obtain them. Those members driven out of Germany who have been nursery governesses should at once go into training in household work of every kind."

There are minute directions how to travel, the safest methods, and what to expect.

*Friendly Work*, another English paper, prints in bold type on its red cover:

"Young women wishing to go to South America should clearly realize that their surroundings will be totally different from any way of living in a British colony—that Spanish customs and language prevail. Unless young women are going to posts in English families or to work for well-known British firms, they should hesitate to accept any work until investigation has been made by the G. F. S. . . . Owing to the many recent attempts by fraudulent representations to decoy girls from proper living, it is advisable to dissuade them from going to South America."

The essence of pure, Christian friendliness steepes the pages of these papers. The list of lodges in cities is a long one and there is mention of the society in India. *Friendly Leaves* announces a "sock competition," all socks being made of light grey or natural wool, "to be sent for our soldiers or for Belgian refugees." This little book has a department of home dress-making with illustrated patterns which look very funny to American eyes.

*The Scotch G. F. S. Associates' Paper* has an announcement of a new League of Honor, born of necessity. It seeks to unite its members in a league for the highest protection of reputation. Because of the various new and unconventional things which these young women are doing for soldiers, because of the danger which must arise from youthful patriotism united to unlimited friendliness, the Scotch G. F. S. seeks to hedge its girls about with a safe barrier, namely their own pledge. This League is organized for the War period.

"We are all anxious to show our gratitude to the nation's defenders, therefore we work night and day for comforts for our troops and our navy; we buy cigarettes for them, we do such unusual things as volunteering to scrub out hospitals for their reception and serving out tea at railway stations to troop and hospital trains. . . . We want to show our girls that we expect their patriotism to take a higher line than an indiscriminate walking about arm in arm with a man or boy in khaki whom they have never seen before and of whose character they know nothing."

The pledge of the League of Honor reads: "I promise by the help of God to do all that is in my power to uphold the honor of our nation and its defenders in this time of war, by prayer, purity, and temperance." Mrs. Kempthorne, of Litchfield, says in a leaflet:

"You girls of England can help the young manhood of England by exercising in true friendliness your rightful influence over those you know best, not by excitement or familiarity, or by constant running off to camps and stations to welcome strange troops."

So in every way is this wonderful enfolding arm which we call the Girls' Friendly making its hold firmer, more protective, yet none the less loving. The Church in America should rejoice that this society has made for itself such an important place in our Christian sociology. God forbid that our G. F. S. should ever be put to the test of war, but if it should, it would rise to as great a height of nobility as its English and Scottish sisters are showing now.

MISS KATE CHESHIRE, president of the North Carolina branch of the Woman's Auxiliary, writes thus:

"When I attended the primary synod in New Orleans, I was surprised to find that the diocese of North Carolina is the only one in the Fourth Province which has set apart a special hour in its annual council for the consideration of woman's work. Do you know if this is true of any other diocese? For ten years I have presented our Auxiliary report to the Bishop and council assembled."

We will be glad indeed to hear of any other diocese which follows this excellent and unusual custom, but so far as personal knowledge goes, we know of not one. And yet what a perfectly fine, logical, and reasonable idea it is! The council has come together to learn the fruits of the year's work, and here is one important, vigilant society of which it hears nothing. Considering what a power the Auxiliary is in a diocese, one would think that the council would not only submit to hearing some-



thing about its work, but would demand it. True, the Bishop is sometimes present when the reports are read, unless he is busy about something else, but the Bishop generally knows what the Auxiliary is doing and does not need this formal information. But to the laymen and to many of the clergy assembled in council, these careful reports would not be only interesting but surprising. We wish this idea might be taken up by the auxiliaries and that they would request the privilege of presenting, through their presidents, a short report to the annual council.

The results might be very far-reaching; for one thing, every man would go home and ask his wife if she belonged to the Auxiliary. The laymen would learn the admirable workings of this society and know its true Benjamin-Franklin thrift. They would see the value of systematic offerings and, beside the money part, would learn how limitless is the interest of the Auxiliary. Another result might be the added interest of rectors, although it must be said that most of them deeply appreciate their auxiliaries. But the fact that this report was to be presented before their brother clergymen would stimulate them, toward the close of the fiscal year, to ascertain the status of their societies; to know if they had advanced or receded, and to give the personal touch of the rector's interest which every auxiliary needs but does not always get. (Personally we think that every rector might preach an Auxiliary sermon once a year with great profit to the parish, but we have never succeeded in getting any of them to agree with us!) And the best result of all would be the unconscious example of the women. Every branch of the Auxiliary would have a masculine annex. The president of the North Carolina branch has, however, a decided advantage over presidents in general, in being the daughter of the Bishop, and probably is able to exert an influence in bringing desirable things to pass. But we are so glad to have this letter and suggestion to present to the Auxiliary, hoping it may elicit comment.

LOOKING OVER the report of the North Carolina branch, presented at the council, it is found that thirty members attended the General Convention of 1913; that an institute was held in Henderson which was largely influential in determining Miss Hunter and Miss Blacknall of Henderson to offer themselves as workers in the foreign field of missions. Also, drawing-room meetings have been held at which information was given about work among the negroes and in the mill towns and which resulted in the placing of a missionary nurse in one of these towns. The president, as a member of the great council for St. Luke's Hospital, Tokyo, Japan, has appointed a diocesan committee, which raised the sum of \$138. The diocesan Auxiliary now numbers 2,616 members, with an increase of 123 in the past year. It has 140 branches, juniors included. Its budget is comprehensive and well-balanced, and it has over five hundred dollars in its united offering fund. There is also a flourishing branch of the C. P. C. The president's report concludes with a wish for "the hearty coöperation of the clergy and suggestive help from them".

### A CHURCH FOR RELIGION ONLY

By THE REV. JAMES E. FREEMAN, D.D.

WHEN all this destructive work throughout the world is finished, and the vision of Europe is clarified, and sanity resumes its place in the councils of state, and despotism with all its attending evils is relegated to oblivion, and men are freed from the slavery of war (the world's worst form of slavery), then possibly, yes, necessarily, the Church will begin its work of reconstruction. Already there are signs that this work of reconstruction has begun. For a generation past, every artifice and enterprise that could be laid hold of has been employed to draw men and women to the Church. Musical services, with much of the music artistic but not devotional, entertaining but not inspirational, classical, but not intelligible; moving pictures, lectures on subjects literary, historical, political, etc.; forms of entertainment that smack of vaudeville; receptions, dances, concerts, and an endless chain of social entertainments; these have been the bids the Church has made for the place of popularity in the mind of the people. To accomplish this new twentieth-century-enterprise, the Church has built vast mechanisms that have exhausted the mental and financial resources of the people to create and maintain them, and have so far depleted the physical and mental strength of

the clergy that nervous exhaustion and the relegation of the preaching office to a place of unimportance have been the results.

We do not believe that institutionalism has failed, except in part. It is our best judgment that in the extensive reconstruction period that is to come presently, the Church will learn, and her officers will learn, that it cannot compete with secular agencies nor is it its business to do so in endeavoring to win popular favor. Men and women to-day, as yesterday, to-day, and forever, want their religion to be higher in tone, more exhilarating and inspirational in its influences, than it can possibly be where it is associated with the occupations and pastimes of the theatre and dance hall, the lecture platform or the concert room.

The trouble has been that, like the German Empire, we have asked to have our "place in the sun." We have wanted to be popular, and the ideal administrator has been designated "a good mixer." We would not for a moment disparage or disapprove of the socially inclined Churchman, whether he be presbyter or layman, but we would like to see in the period of reconstruction ahead, a new standard established for the Church and its enterprises. We want a Church for religion only; a religion, be it said, that furnishes the inspiration and encouragement, the comfort and the peace to a world of men and women who are struggling with multitudinous problems, sins, doubts, and failures. There are thousands in the Church, yes tens of thousands, clergymen and lay people, who are quietly and modestly asking for a Church for religion only. They are too modest perhaps to force their plea, but we believe we may assure them that we are at the day dawn of the world's greatest religious awakening, and that presently we are to have a Church for religion only.

### NAPOLEON DEAD

The War-Dogs crouched and waited, while anxious years crept by,  
Balance of Power their potent leash;

Yet, grim with panoply

Whose cost, a growing burden, bowed every nation low,  
They said that Conquest died when died

Napoleon, long ago.

But if Napoleon from afar has watched the years unfold,  
To-day he sees re-born, unchanged,

The world he knew of old;

A seething battle-place of pride, of passionate self-will.  
The zest of slaughter stirs men's hearts;

Revenge inflames them still.

Napoleon, Napoleon, with mien as pawns you played!  
Lord of their lives, you sent them forth

To peril, undismayed!

Yet exile was your last reward; your glory swiftly fled,  
And in your prime, a broken man,

You joined th' unenvied dead.

Napoleon, Napoleon, when you lay all alone,  
The world-map dropped from your cold grasp,

Your dream of Empire done,

Did Conquest loom so large to you? and fields of dying men?  
When you and God met face to face,

How ranked Ambition then?

O God of Mercy, teach us all to love Thy family!

Thou mad'st all nations of one blood;

Now knit our hearts through Thee!

Till in one truce War's agony forevermore shall cease;

Napoleon and his dreams forgot,

In the world-dream of Peace!

THEODORA BATES COGSWELL.

ALL THE simplest, most living, and most genuine Christians of our own time are such as rest their souls, day by day, on this confidence and promise of accruing power, and make themselves responsible, not for what they have in some inherent ability, but for what they can have in their times of stress and peril, and in the continual raising of their own personal quantity and power. Instead of gathering in their souls timorously beforehand upon the little sufficiency they find in possession, they look upon the great world God has made, and all the greater world of the Saviour's Kingdom in it, as being friendly and tributary, ready to pour in help, minister light, and strengthen them to victory, just according to their faith. And so they grow in courage, confidence, personal volume, efficiency of every kind, and instead of sinking into their graves out of impotent lives, they lie down in the honors of heroes.—*Horace Bushnell.*



## Church Kalendar



- Jan. 3—Second Sunday after Christmas.  
 " 6—The Epiphany.  
 " 10—First Sunday after Epiphany.  
 " 17—Second Sunday after Epiphany.  
 " 24—Third Sunday after Epiphany.  
 " 25—Monday. Conversion of St. Paul.  
 " 31—Septuagesima Sunday.

### KALENDAR OF COMING EVENTS

- Jan. 6—Consecration of Dean Sumner as Bishop of Oregon, Chicago; and of Rev. T. C. Darst as Bishop of East Carolina, Wilmington, N. C.  
 " 12—Consecration of Archdeacon Hulse as Missionary Bishop of Cuba.

## Personal Mention

THE Rev. HOYT E. HENRIQUES, Park City, Utah, was elected secretary of the convocation in succession to the Rev. Paul Jones recently consecrated Bishop of Utah.

THE address of the Rev. HENRY LOWNDES DREW, rector of the Church of the Good Shepherd, Pittsburgh, has been changed from 340 Meyran avenue to 4642 Second avenue, Pittsburgh.

THE Rev. W. W. REESE has resigned the rectorship of St. Paul's parish in Salt Lake City, effective January 1, 1915, in order to take up general missionary work as Archdeacon of Utah.

THE address of the Rev. E. E. WILLIAMS is 4241 Broadway, New York City.

### CAUTION

CAUTION is suggested to the clergy and other Churchmen, particularly in the Middle West, in connection with a young man who claims to be a Churchman and who presents letters of introduction from clergymen that are said to be forged. It is reported that a warrant is out for his arrest in Chattanooga for forgery and that a like offense has been committed in Cincinnati. His name is variously given. He is dark, good looking, smooth shaved, age about 25. Any one with whom he comes in contact is asked to advise the Chief of Police at Chattanooga, Tenn. Information from Rev. S. B. PURVES, vicar of St. Paul's Cathedral, Cincinnati.

### ORDINATIONS

#### DEACONS

COLORADO.—At the Cathedral at Laramie, Wyoming, on Friday, December 18th, ELRON L. TULL was ordered deacon by the Bishop of Wyoming, for, and in the absence of, Bishop Olmsted of Colorado.

CONNECTICUT.—On Wednesday, December 23rd, at Christ Church, Hartford, the Bishop of the diocese ordained to the diaconate FRANCIS MULLIKEN ADAMS, and PAOLO VASQUEZ. The sermon was delivered by the Rev. Dr. James Goodwin. The Rev. Mr. Vasquez will continue his work in Hartford as minister in charge of the Italian mission.

#### DEACONS AND PRIEST.

BETHLEHEM.—On Tuesday, December 22nd, at the Pro-Cathedral of the Nativity, South Bethlehem, the Bishop of the diocese ordained to the diaconate WILLIAM RICHARD WOOD, presented by the Rev. John Talbot Ward, rector of St. Clement's Church, Wilkes-Barre; and advanced to the priesthood the Rev. Messrs. LOUIS SHEEN, S. EZRA NEIKIRK, and ERNEST GEORGE NORTWORTHY HOLMES, presented by the Rev. Stewart U. Mitman of South Bethlehem, the Rev. John Talbot Ward, and the Rev. William B. Beach, rector of the Church of the Good Shepherd, Scranton, respectively. The Rev. Mr. Ward preached the sermon. Dean Beckman read the Epistle, and the Rev. William R. Wood read the Gospel. Nearly a score of clergy were present. Mr. Holmes is in charge of St. Paul's Church, Montrose. Mr. Sheen is in charge of St. Peter's Church, Tunkhannock; St. Andrew's Church, Springville, and the missions at Nicholson, Stevensville, and Lake Carey, constituting the largest territory in the diocese, and perhaps in the state, under the care of only one clergyman. Mr. Neikirk is in charge of St. James' Church, Pittston.

HARRISBURG.—In Trinity Church, Steelton, on Ember day, December 18th, the Bishop of the diocese ordered as deacons Messrs. JOHN VAUGHN

DAVIES and LEWIS PHILIP DAVIES. They were presented by the Archdeacon of Harrisburg, the Rev. Alex. McMillan, rector of St. John's Church, Carlisle. At the same time and place the Bishop advanced to the priesthood the Rev. SAMUEL HIRAM RAINEY, who was presented by the Rev. H. B. Pulsifer of Marietta. The sermon was preached by the Rev. O. R. Bridgman of Harrisburg. The two who were made deacons were formerly Baptist ministers. The Rev. J. Vaughn Davies will remain in charge of Christ Church, Lykens. The Rev. L. P. Davies will remain in charge of St. John's Church, Laporte. The Rev. Mr. Rainey will remain at Trinity Church, Steelton.

#### PRIESTS

DELAWARE.—At St. Thomas' Church, Newark, on December 20th, the Fourth Sunday in Advent, the Rev. WILLIAM LEVENGOOD HAUPT was advanced to the priesthood by the Bishop of the diocese. He was presented by his father, the Rev. Walter Glessner Haupt, rector of the parish, and the sermon was preached by the Bishop.

FOND DU LAC.—At St. Mary's Church, Oakfield, Wis., on December 22nd, the Bishop of the diocese advanced to the priesthood the Rev. CHARLTON S. TURQUAND. The candidate was presented by Warden Rogers, and the preacher was the Rev. H. B. Liebler. The Rev. Mr. Turquand will have charge of the mission at Oakfield.

INDIANAPOLIS.—At St. Stephen's Church, Terre Haute, Ind., on the Fourth Sunday in Advent, December 20th, the Bishop of the diocese ordained to the priesthood the Rev. HORACE WYNDOME WOOD. The candidate was presented by the rector of the parish, the Rev. John E. Sulger, and the sermon was preached by the Rev. William Burrows, both of whom assisted in the laying on of hands.

KANSAS.—At Grace Cathedral on the Fourth Sunday in Advent, December 20th, the Bishop of the diocese ordained to the priesthood the Rev. ALBERT P. MACK, minister in charge of Good Shepherd and chaplain of the College of the Sisters of Bethany, the Rev. FRED F. BUSCH, minister in charge of St. Mary's, Galena, and St. Mark's, Baxter Springs, and the Rev. GEORGE M. GEISEL, assistant at the Cathedral and chaplain of Christ's Hospital. They were presented by the Ven. Creighton Spencer, Archdeacon of the diocese, who also acted as Bishop's chaplain. The Rev. J. P. deB. Kaye preached the sermon. The Rev. Harry Watts read the Litany. These are all graduates of the Kansas Theological School.

MONTANA.—At the Church of the Incarnation, Great Falls, on December 20th, the Fourth Sunday in Advent, the Rev. LEON F. HALEY was advanced to the priesthood by the Bishop Coadjutor of the diocese. The candidate was presented by the Rev. F. J. Mynard, who also took part in the laying on of hands. The sermon was preached by the Bishop Coadjutor.

NEBRASKA.—At St. Luke's Church, Lincoln, Nebraska, on the Third Sunday in Advent, the Bishop of the diocese advanced to the priesthood the Rev. CHARLES ROWLAND TYNER, deacon in charge of the parish. The candidate was presented by the Rev. John Albert Williams, one of the examining chaplains of the diocese, and the sermon was preached by the candidate's brother, the Rev. George St. George Tyner, general missionary of the South Platte district. The newly ordained priest becomes rector of St. Luke's Church, which he has served since his ordination to the diaconate.

NEBRASKA.—On the Fourth Sunday in Advent, at St. John's Church, Omaha, Nebraska, the Bishop of the diocese advanced to the priesthood the Rev. OLIVER HENRY CLEVELAND. The Very Rev. James A. Tancock, Dean of Trinity Cathedral, presented the candidate, and also preached the sermon. The Rev. Mr. Cleveland is a son of the late Rev. Dr. Cleveland, for thirty-five years a devoted missionary amongst the Indians of South Dakota under Bishop Hare, and will continue his work in St. John's mission as vicar in charge.

WEST MISSOURI.—On the Fourth Sunday in Advent, December 20th, the Bishop of the diocese ordained the Rev. E. H. ECKEL, Jr., to the priesthood. The Rev. E. H. Eckel, secretary of the Province of the Southwest and father of the candidate, preached the sermon. Archdeacon E. C. Johnson presented the candidate and the Rev. C. A. Weed read the Litany. These three presbyters united with the Bishop in the laying on of hands. The newly ordained priest is a recent graduate from Oxford, being one of the Rhodes scholars from the state of Missouri, and his work is starting out in a most promising manner.

### DIED

BARROWS.—Entered into life eternal, early in the morning, December 17, 1914, at DeVaux College, Niagara Falls, N. Y., the Rev. NAPOLEON BARROWS, D.D., in the ninetyeth year of his age, until his retirement a decade ago for many years

rector of Christ Church, Short Hills, N. J. The burial service and interment took place in his former parish, St. John's, Huntington, Long Island, on the afternoon of December 19th.  
 "The Lord is my portion."

BENTHAM.—At Bishop's School, La Jolla, California, Wednesday, December 23, 1914, the Rev. CHARLES EDWARD BENTHAM. The burial service was at St. James' by the Sea, La Jolla, on Saturday, December 26th. The service and committal were on Tuesday, December 29th, at St. Paul's Pro-Cathedral, Los Angeles. The interment was at Hollywood cemetery. Strictly private.

BERT.—Of your charity pray for the soul of JOHN GEORGE ABBE BERT, who died at his home in Carlisle, Pa., December 19, 1914, aged eighty-four years; father of the Rev. B. Stewart Bert, curate at St. John's Church, Norristown, Pa.

Jesu, mercy!

CHILSON.—Very suddenly, December 22nd, after one day's illness, passed on to join the herald angels' song, GLADYS ELIZABETH, aged eight years, eight months, beloved daughter of Mr. and Mrs. Eugene A. Chilson of Patchogue, Long Island. Service at her late home December 23rd, and at St. Luke's Church, Catskill, N. Y. Interment at Catskill.

"Jesus tender Shepherd, bless Thy little lamb to-night."

DOORIS.—Entered into rest, after an illness of two months, in St. Luke's Hospital, on December 22nd, in the seventy-seventh year of his age, the Rev. JOHN ANDREW DOORIS, rector of St. Andrew's Church, St. Louis, also St. Paul's Church, Overland Park, Mo. Burial service was held Thursday, December 24th, in St. Andrew's Church, the Rev. James Wise officiating, Bishop Tuttle and Bishop Johnston, assisting. The city clergy were robed. Interment in Urbana, Ohio.

GAGE.—Entered into rest December 22, 1914, at her home in Fall River, Mass., CAROLINE HAWKINS, wife of John P. GAGE, and daughter of Henry C. and Elizabeth Silsby Hawkins, aged 40 years.

"And with the morn, those angel faces smile."

EGGLESTON.—Entered into eternal rest, at Nevada, Mo., November 27, 1914, after a lingering illness, ROBERT BOLLING EGGLESTON, beloved husband of Mary Nunally Eggleston. Interment at his old home, Carrollton, Mississippi.

"Asleep in Jesus, blessed sleep,

From which none ever wakes to weep."

KEICHER.—On December 21st, Miss IDA MARY KEICHER, for ten years a worker in St. Mary's mission school on the Rosebud Reservation, S. D., at the home of her brother, the rector at Momence, Ill., with whom she lived the past five months.

### MEMORIALS

#### JOHN GEORGE ABBE BERT

OF YOUR charity pray for the repose of the soul of JOHN GEORGE ABBE BERT, who departed this life in the eighty-fourth year of his age in Carlisle, Pa. Of his four surviving children Rev. B. Stewart Bert of Norristown, Pa., is the youngest and conducted the interment at Greencastle, Pa.

#### ROBERT FULTON CRARY

AT A MEETING of the vestry of the parish of the Holy Cross, Warrensburgh, of the diocese of Albany, New York, December 4th, A. D. 1914, the following preamble and resolution were adopted:

This parish, through its vestry, desires to place on record its appreciation of the inestimable service rendered to it by its founder, ROBERT FULTON CRARY, priest and doctor, who entered into life eternal, November 15th, 1914. Sent by the Bishop of the diocese of New York, as missionary to Caldwell and parts adjacent in the summer of 1861, on the first Sunday in Advent of that year he started the services of the Church in this place. His efforts on our behalf were crowned with such success that he was enabled to gather together a sufficient congregation which became incorporated and was admitted to the convention of the diocese of New York in 1865. In the meantime the project of building a church was undertaken, and the founder of the parish gave most generously of his time and skill to the erection of the material edifice of the church; and in addition to this, he raised among his personal friends a very considerable part of the funds necessary for its erection. He served this parish most faithfully and loyally for over six years, during which time he received no stipend from the parish, and in fact, the personal gifts which he received from those connected with it were not sufficient to reimburse him for his expenses in coming to the place. Remembering these things, and in addition realizing the fact that whatever of spiritual and



material prosperity this parish has attained has been because of the foundation that our founder so well and wisely laid, we can but thank God that we were so blessed in the ministrations of so godly a man, and while we mourn his being taken from us, yet we pray that our dear Lord will give us grace to follow in his footsteps, and that He will grant to him perpetual light in His everlasting Kingdom.

Be it *Resolved*: That as a sign of our gratitude for his faithful service to us, this minute be spread in full upon our records; and that as a token of our sympathy with them in the earthly loss they have sustained, a copy thereof be transmitted to the family of our revered founder.

GUY H. PURDY, *Rector*.  
HENRY GRIFFING, *Clerk*.

#### ALLEN KENDALL SMITH

IN EVER-LOVING memory of my dear husband, ALLEN KENDALL SMITH, priest, who entered into life January 17th, 1913, at Butte, Montana.

Eternal rest grant unto him, O Lord, and let light perpetual shine upon him.

#### CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

#### WANTED

##### POSITIONS OFFERED—CLERICAL

**THE PARISH** at Corsicana, Texas, is vacant. Salary \$1,200, bedroom and study for single man. Address "A. 5," care LIVING CHURCH, Milwaukee, Wis.

##### POSITION WANTED—CLERICAL

**PRIEST, CATHOLIC**, unmarried, graduate, good preacher, desires parish, good reasons for change. Salary minimum \$1,000. Refers to his Bishop. **LOYAL**, care LIVING CHURCH, Milwaukee, Wis.

**WANTED**.—Work in South or West, by rector of large eastern parish (800 communicants). Reason legitimate—interference in parish work by a former rector. Address "DEARMER," care LIVING CHURCH, Milwaukee, Wis.

##### POSITIONS OFFERED—MISCELLANEOUS

**CHOIRMASTER AND ORGANIST** for volunteer choir of mixed voices, thriving Southern town of fifteen thousand. Stipend not sufficient for living, but good opportunity for vocal or instrumental teaching. Address **EPISCOPAL CHURCH**, Lake Charles, Louisiana.

##### POSITIONS WANTED—MISCELLANEOUS

**YOUNG LADY**, trained nurse, familiar with stenography and bookkeeping, desires situation as secretary or companion. Would travel. Address **COMPANION**, care THE LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER**, Churchman, will accept post at small salary for first six months. Address "N," care LIVING CHURCH, Milwaukee, Wis.

**CATHEDRAL TRAINED ORGANIST-CHOIRMASTER**. Would accept position as Tenor Soloist. Address "J. R.," Baldwinville, N. Y.

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**HOLY CROSS HOUSE**, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms \$3.00 per week, including meals. Apply to the **SISTER IN CHARGE**.

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**THE PENNOYER SANITARIUM** (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address: **PENNOYER SANITARIUM**, Kenosha, Wis. Reference: The Young Churchman Co.

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**LIBERAL** Scholarship in a Church School for boys is offered to a violin soloist; also soprano soloist. Address **CHURCH SCHOOL**, care LIVING CHURCH, Milwaukee, Wis.

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##### LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

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##### THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the worldwide enterprise, three and one-tenth per cent. of the amount of money passing through its treasury.

To make the work known and collect the necessary funds cost five and six-tenths per cent. This includes the expense of eight department secretaries, the cost of the educational department, the Woman's Auxiliary, and the Sunday-school Auxiliary, the free distribution of literature and duplex envelopes and many other items.

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**THE SPIRIT OF MISSIONS**—\$1.00 a year.

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**MOTHERS AND BABIES**. Wanted—Families in the country, within one hundred miles of New York City, willing to take a mother with a child as mother's helper, or general house-worker, at reasonable wages. **MOTHERS' AND BABIES' COMMITTEE**, State Charities Aid Association, Room 708, 105 East 22nd street, New York.

#### APPEALS

##### WE CANNOT CEASE

\$35,000 were paid out in checks October 1st to aged and disabled clergy, widows, and orphans.

January 1st, another quarterly payment occurs.

Hundreds of old and disabled clergy and widows and orphans would not be able to exist without the help of the General Clergy Relief Fund.

Scarcely a day goes by that Bishops are not appealing for help for this or that splendid old man who has broken down after years of the most heroic and valiant service.

Almost every day from all parts of the Church come appeals for grants to widows and orphans.

The responsibilities and liabilities of the General Clergy Relief Fund are tremendous, reaching back in some cases thirty years and with obligations in the future upon which hundreds of good people depend for their very life and existence.

Do you realize, fellow Churchmen, how entrenched in necessity this work is to the Bishops and the clergy and their widows and orphans?

We are obligated by hard facts of existence to secure and pay out at least \$30,000 a quarter.

**WE CANNOT CEASE**. We want 1,000 subscribers of \$120 per year. This is \$30,000 per quarter, \$120 per year can be paid: \$10 per month; \$30 per quarter; \$60 semi-annually, etc. A definite amount upon which to depend in planning for payments is a God-send.

##### GENERAL CLERGY RELIEF FUND,

ALFRED J. P. MCCLURE,

*Treasurer.*

Church House, Philadelphia, Pa.

#### ALL NIGHT MISSION

**THE ALL NIGHT MISSION**, now in the fourth year of its career of service, during which it has sheltered over 90,000 men, fed over 65,000 and helped over 8,000 to a new start in life, and has made 500 visits to prisons, 600 visits to hospitals, and conducted 1,200 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Right Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

#### ST. ALBAN'S SCHOOL, KNOXVILLE, ILL.

FOR MANY years a need has been felt, in the Mid-West Province, for a school of moderate rates for boys. The Rev. C. W. Leffingwell, owner of St. Alban's School, has responded to this need, by offering St. Alban's School, as a gift, to a trustee board, which shall be representative of the Province. The property consists of thirty acres of land, and five buildings. The Rev. C. W. Leffingwell places but one condition upon the gift, namely, that the Church clear the school of a floating debt of \$2,000. One thousand dollars of this debt must be paid by January 15, 1915.

The School, after its reorganization of a year ago, has now forty-two boys. The rate is \$350 for board and tuition. The indebtedness does not exceed the amount of partial Scholarships awarded to worthy boys. Bishop Anderson, Dr. De Witt, and Fr. Stewart, have been recent visitors and have commended the School and the work which it is doing.

The board consists of Bishops Fawcett, McCormick, Webb, and Reese; Deans Delaney and White; the Rev. Messrs. Bowen, Page, Schiewind, Leffingwell, Hastings, Hutton, and Budlong; Messrs. Uhlmann, Corley, Ritchie, Paddock, Hosford, McCormick, and Hebard.

St. Alban's School is an institution, which is performing a splendid service for the Church in the Middle West. It is worthy of your help. An offering from you at this time will make a greater and a more efficient service possible. May we have your help?

We urge churches, guilds, and individuals to send offerings at an early date to Mr. Gene Hebard, County State Bank, Knoxville, Ill.

**REV. L. B. HASTINGS, Rector.**

**MR. GENE HEBARD, Treasurer.**



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An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

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WE HAVE just printed a new catalogue, listing Bibles, Prayer Books, Hymnals, and also combination sets of Prayer and Hymnals. There are listed also the Bibles which contain the Apocrypha, thus making a complete Bible, as most Bibles published lack this portion. The Prayer Book and Bible (complete), bound in one volume, will also be found listed. The "Name Panel" series of single Prayer Books and of Prayers and Hymnals in combination will be found a feature in the catalogue. We will be pleased to send a catalogue to all enquirers. Address The Young Churchman Co., Milwaukee, Wis.

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A. Carroll, S. E. cor. Chestnut and State Sts.

## MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

## ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

## LOUISVILLE:

Grace Church.

## LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)  
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

## BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

## THE YOUNG CHURCHMAN CO. Milwaukee:

*Biographical Studies in Scottish Church History.* The Hale Lectures 1913-14. By Anthony Mitchell, D.D., Bishop of Aberdeen. Delivered in St. Paul's Church, Chicago, Illinois, May 7 to 14, 1914. Price \$1.50.

## LONGMANS, GREEN &amp; CO. New York.

*Britain's Case Against Germany.* An Examination of the Historical Background of the German Action in 1914. By Ramsay Muir, Professor of Modern History in the University of Manchester. Price \$1.00 net.

## RICHARD G. BADGER. Boston.

*The Lutaniist.* By Alice Wilson.

## CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE. Washington, D. C.

*Carnegie Endowment for International Peace Year Book for 1913-1914.* Founded December 14, 1910.

## GENERAL COUNCIL PUBLICATION BOARD. Philadelphia.

*The Lutheran Church Almanac for 1915.* Issued under the auspices of the General Council of the Evangelical Lutheran Church in North America. Edited by the Rev. W. M. Kopenhagen, A.M., Macungie, Pa.

## PAMPHLETS

## CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE. Washington, D. C.

*Limitation of Armament on the Great Lakes.* Division of International Law. Pamphlet No. 2. Report of Honorable John W. Foster, Secretary of State, to the President of the United States, December 7, 1892.

## PRINCETON UNIVERSITY PRESS. Princeton, N. J.

*Biblical Libraries.* A Sketch of Library History from 3400 B. C. to A. D. 150. By Ernest Cushing Richardson, Librarian of Princeton University. Price \$1.25 net.

## WELLS GARDNER, DARTON &amp; CO. London, England.

*Mission Hymns.* For use in teaching and other missions. Compiled by the Rev. Gerard Sampson, C. R. Cloth edition, with music, price 40 cents net. Paper edition, words only, price 5 cents net.

*On Personal Service, or The Vision and the Task.* By a Headmaster. With an Introduction by Herbert L. Woolcombe, Secretary of the Cavendish Association. Price \$1.00 net.

## HURLING THE HARPOON

A SAILOR who had just returned from a whaling voyage was taken by a friend to hear an eloquent preacher. When they came out of church the friend said, "Jack, wasn't that a fine sermon?" This was the reply:

"Yes, it was ship-shape; the water-lines were graceful; the masts raked just high enough; the sails and rigging were all right; but I didn't see any harpoons. When a vessel goes on a whaling voyage the main thing is to get the whales. But they don't come to you because you have a fine ship. You must go after them and harpoon them. Now, it seems to me that a preacher is a whaleman. He is sent, not to interest or amuse the fish by sailing among them, but to catch them. Jesus said to His disciples, 'I will make you fishers of men.' Now, how many sermons like that do you think it would take to convict a sinner and make him cry out, 'What must I do to be saved?'"

Thereupon the friend said: "But, Jack, people nowadays do not like to be harpooned; they like to listen to such expositions. Surely it is a grand thing to attract such audiences to hear the gospel." Then came another comment from the sailor:

"To hear about the gospel, you mean! I don't object to the doctor's exposition and illustration. As I said before, they were all ship-shape. But the trouble was when he sailed to the fishing-ground and the whales had all gracefully come to the surface, instead of manning the boats and striking for a haul, he made a polite bow and appeared to say: 'I am very glad to see so many whales. I must not do anything to hurt or frighten them; hope they will admire my ship and all come again on my next voyage.' Do you think the ship owner would send such a captain to Behring's Straits a second time?"

The sailor's words go straight to the point. The New Testament record of sermons shows that preachers like St. Peter, while teaching and expounding, did not fail to drive home the words by means of personal application. Preachers should never fail to "hurl the harpoon."—*Canadian Churchman.*

## THE ALABASTER BOX

WE DON'T hear much about the woman who broke the alabaster box except the words of the Master, "She hath done what she could." Those words will never die. They will go ringing down the years probably as long as the world stands. No more enduring monument to a timely and loving deed could have been erected. To those of us who read them now they should serve as a perpetual reminder that God never asks the impossible of us. We are to do what we can—that's all the Lord requires of each one of His workers.—*Selected.*

THE EIFFEL TOWER, which has just celebrated its twenty-fifth birthday, has of late years become extremely useful to scientists. Its suitability for measuring variations of atmospheric pressure have enabled it to be utilized as a kind of barometer, while alterations in its height according as the temperature rises or falls have made it the most stupendous thermometer in the world. These variations in size have been carefully measured by M. Guillaume, and show surprising and remarkable responses to the interposition of clouds, sudden bursts of sunshine, or the cooling effect of showers of rain. In addition, it is now connected with the Paris Observatory, and from its summit Greenwich mean time is wirelessly sent out twice every day, for the benefit mainly of mariners, who are thus enabled to check the going of their chronometers, on the accuracy of which depends the ascertainment of a vessel's position in the trackless oceans.—*Selected.*



# THE CHURCH AT WORK



AT THE DUAL CONSECRATION OF BISHOPS HUNTING AND JONES, SALT LAKE CITY

[Photo. by Sainsbury Photo. Co.]

## A HOME VISITATION IN DETROIT

A HOME VISITATION, such as has been conducted in many of the larger cities of the United States in the last ten years, was made in Detroit on December 8th, and as this scheme may come before other cities it may be well to give some impressions of it.

The idea of the home visitation is to have every home in the city visited in one afternoon, and the visitation is to be made by volunteers from all of the religious organizations. Statistics are then made of every person as to religious faith and church preference. The cards showing the preference for some local church or synagogue are then given to the head of that parish with the idea that the matter may be followed up and the various persons affiliated with the local

parish for which they express a preference. In Detroit all the bodies joined. The Roman Bishops gave hearty coöperation, as did the Jewish rabbis and the various Christian ministers. All the parochial schools and the public schools were closed in order that the children might be at home to help give information and to act as interpreters when necessary. As to the results of the movement there were several drawbacks. Many of the families, finding there was no school, took the children down town to see Santa Claus. Many blocks in the city were not covered, and very poor management was shown in the assignment of visitors especially to the foreign section. So that, taking it all in all, the work was quite lacking in completeness and accuracy. Still for all that, one parish in the city received many cards from persons preferring this

church or preferring the Episcopal Church and living nearest this one. Whether these families will give many new names to the parish cannot be told until efforts are made to bring them to the Church and the Church to them. But the outlook seems fairly good and if the visitation could have been complete the working material would have been invaluable.

## DEATH OF REV. ROBERT GRIFFITH JONES

FOR THE sixth time since May the clergy and Church people of Iowa have cause to mourn the death of a priest of the diocese. The Rev. Robert Griffith Jones, rector of Christ Church, Burlington, passed away very suddenly of a cardiac affection on Mon-



day, December 14th. Mr. Jones had been suffering from a severe illness for two months past, but had seemed to be gaining in strength and vigor and had attended the recent meeting of the Muscatine deanery of the diocese a few days before his death.

For eight years Mr. Jones had been the efficient and beloved rector of Christ Church in which parish he had done a faithful and successful work. He was a pastor of untiring zeal and his influence was felt largely in the community where he touched people of many classes with his ministry of love. The composition of the congregation which attended his funeral on Wednesday morning strikingly exhibited the hold he had upon the population of the city, for in the congregation which completely filled the church and which was largely composed of men, the rich and poor, Roman Catholic and Protestant, high and low, from the mayor of the city to the humblest workman, were present. Prayers at the house were said by the Rev. John C. Sage, rector of St. John's, Keokuk, a near and dear friend. In the service at the church, which included a requiem Eucharist, Bishop Morrison officiated and was assisted by the Rev. Dr. Edward H. Rudd, rector of St. Luke's Church, Fort Madison, the Rev. W. T. Jackson, Ph.D., rector of St. Michael's Church, Mount Pleasant, and the Rev. John C. Sage. The committal at the grave was said by the Bishop of the diocese.

Mr. Jones leaves to mourn his demise a widow and three daughters.

The members of the Des Moines deanery, which was in session, were unable to reach Burlington at the time of the funeral, but at the hour when the burial service was read, proper devotions were conducted by Bishop Longley and the clergy in St. James' Church, Oskaloosa.

On the Sunday following, the Fourth Sunday in Advent, at the request of the Bishop, the Rev. John C. Sage officiated at two morning services in Christ Church, and at the latter service preached a memorial sermon.

### DEAF MUTE SERVICES

DURING THE month of December the Rev. Oliver J. Whildin, general missionary to the deaf in the South, visited schools for the deaf in three dioceses, Maryland, Southern Virginia, and West Virginia, and preached to over six hundred little deaf children, their teachers and officers. He also visited a very large number of his stations in the above and other dioceses and held services for several hundred deaf-mutes. On December 23rd he united in marriage two deaf communicants of Trinity parish, Huntington, W. Va., journeying for this single purpose a distance of nearly five hundred miles from his headquarters in Baltimore. His ministrations at this time of distress, when many of his people are thrown out of work, are particularly necessary and it is to be hoped that the many friends of the Southern mission will continue to bear in mind its great needs.

### OGILVIE CONFERENCE IN UTAH

THE OGILVIE CONFERENCE of the district of Utah was held on the two days following the consecration of the new Bishops of Nevada and Utah. This was a fortunate combination, as it reduced the expense of the Utah clergy to one trip to Salt Lake City, as the conference is generally held in February. Also it allowed the attendance of many visitors who would not otherwise be there. The Utah clergy number but twelve and at one or two sessions this number was doubled by our clerical friends from outside. The conference is indebted to Dr. Powell of San Francisco, Dean Smith of Boise, the Rev. L. B. Thomas of Carson City, Nevada, and the Bishop of

Nevada for the words they gave us in relation to several of the topics under discussion. Papers were as follows: "Sunday School Work," by Rev. William Bulkeley; "Christmas Exercises," by Dean Colladay; "Guilds and Auxiliaries," by the Rev. W. W. Fleetwood; "Indian Work," by the Rev. M. J. Hersey; "Extension Work," by the Rev. W. W. Reese; "Publicity," by the Rev. George Dunlop; "Missionary Organization," by the Rev. Edward Lewis; "Preaching," by the Rev. C. E. Rice; "Parochial Support," by the Rev. H. E. Henriques; "Charity and Unemployment," by the Rev. M. W. Rice; and "Salt Lake and the District," by the Rev. T. B. McClement.

During one session the women workers and wives of the clergy met separately to discuss their problems, presenting the results to the conference at a later session. The main suggestion was in regard to the position of the women workers in isolated stations. It was the opinion of the women that no single worker should live alone where she had to devote a good part of her time to household work, as she is not able to engage help on her stipend. Also that no woman under twenty-five should be appointed to isolated points. They deplored the lack of spiritual advantages and asked for one or more quiet days in each year to be held at some central place.

The Rev. M. J. Hersey was asked to outline a plan for a farm on the reservation to be a school for his Indian converts.

A monthly news sheet called the *Episcopal Church News*, circulating among the Salt Lake churches, was asked to enlarge its space so that the nearby missions might use its columns.

A public missionary meeting or rally was held in St. Mark's Cathedral at which the visiting Bishops gave accounts of their work. United city choirs led in the singing.

The clergy and women workers in Utah presented Bishop Jones with a cassock for summer wear, and a clock for his office.

Among the effects of the late Bishop Spalding was a book of offices originally given by the girls at Rowland Hall to Bishop Leonard and by his family to Bishop Spalding, and by the Spalding family to the new Bishop of Utah. All transfers are suitably inscribed.

### ORDER FOR CONSECRATION OF DR. DARST

THE PRESIDING BISHOP has taken order for the consecration of the Rev. Thomas Campbell Darst, D.D., Bishop-elect of East Carolina, as follows:

Time: Festival of the Epiphany, Wednesday, January 6, 1915.

Place: St. James' Church, Wilmington, North Carolina.

Consecrators: The Presiding Bishop; the Bishop of North Carolina; the Bishop of Virginia.

Presenters: The Bishop Coadjutor of Southern Virginia; the Bishop of South Carolina.

Preacher: The Bishop Coadjutor of West Virginia.

Attending Presbyters: Rev. John M. Robeson, Rev. Charles A. Ashby.

Master of Ceremonies: Rev. W. H. Milton, D.D.

### DEATH OF MRS. N. R. BOSS

IN JUNE last, the death occurred of the Rev. Nelson R. Boss, sometime rector of Trinity Church, East New York, and best known through his publications, of which *The Prayer Book Reason Why* is most prominent. We now learn that his widow died on December 21st, at the home of her sister, Mrs. Thomas L. Dally, in East Orange, N. J. Mrs. Boss was seventy-three years of age. A

native of New York, she had lived in that city and in Brooklyn practically all her life. She had been living with her sister in East Orange but a short time when she was taken ill. Three sisters and two brothers survive. The funeral service was held in Grace Church, Chantry, New York, conducted by the Bishop of Long Island, and interment was made in Sleepy Hollow cemetery, Tarrytown.

### ASSISTING WORLD-WIDE MISSIONS

IN CONNECTION with the movement to give friendly assistance to the English missionary societies in supporting their work during the coming year, the parish of the Epiphany, Washington, has received from the rector, the Rev. Randolph H. McKim, D.D., an appeal for such assistance to be sent to the Church Missionary Society and the appeal has been received with enthusiasm. Precisely what will be the result or what may be the needs will be determined later.

### PHILIPPINE CONVOCATION

THE CONVOCATION of the missionary district of the Philippine Islands was lately in session and the sermon of the Bishop on the subject "Nationality" appears on another page of this issue. A resolution passed by the convocation recites that its members "heartily and thoroughly endorse the noble work undertaken among the Moros of the Department of Mindanao and Sulu by Bishop Brent on his own responsibility and carried on by him during the past year with noble success, and furthermore they commend it to the interest and coöperation of the Church at large."

### DEATH OF REV. GEORGE B. JOHNSON

ON SUNDAY morning, December 20th, the Rev. George B. Johnson of Columbia, on the Isle of Pines, was found dead in his bed by his niece, Miss Johnson. Mr. Johnson had been the private secretary of the Bishop of Vermont for many years, but about two years ago he had resigned and had taken up work in the Isle of Pines at his own cost. During this time he has been ministering to the little congregation at Columbia, and recently had built for himself a very comfortable house. On Thursday the 17th he went to Havana to meet his niece, who was on her way to the Isle of Pines where she expected to keep house for him. They left for the island on Friday night, arriving there on Saturday, and on that night his niece heard him breathing heavily but thought nothing of it; but as he did not appear at the proper hour in the morning, she went into his room and found that he had just died. It was of course a terrible shock to her and to all the community.

In Mr. Johnson's death the Church has lost a devout priest and a really learned theologian. George Johnson was brought up at the General Theological Seminary (where his father, Dr. Samuel Roosevelt Johnson, was for many years a professor), and attended Trinity School and Columbia University. He was for some years an assistant master at St. Paul's School, Concord, under Dr. Henry Coit, being ordained while there. For a short time he was associated with the Society of St. John the Evangelist at Cowley and at Bridgeport. For eight years he had charge of St. James' African Church in Baltimore when it was connected with St. Paul's parish under Dr. Hodges, and he always retained a keen interest in the negroes and strong convictions as to the wrongfulness, as a violation of Christianity and Catholicism, of any exclusion of their clergy from diocesan councils. Later he served as chaplain at St. Michael's Home, Mamaroneck, with the Sisters of St.



John Baptist, and then as rector of Lebanon Springs in the diocese of Albany, until in 1894 he joined Bishop Hall at Burlington. Here he was thoroughly at home, and of the greatest value to the Bishop as domestic and examining chaplain, aiding candidates for orders and the clergy in their studies, ministering in the school chapels and in vacant stations. Two years ago, owing to failing health, he went south and made his home in the Isle of Pines, where he built a bungalow (just completed and occupied), and took the care of a small congregation of American residents at Columbia. During his time in Baltimore he was associated with the late Dr. William Kirkus in the editorship of the *American Literary Churchman*. Many valuable papers are to be found in the pages of that periodical. Mr. Johnson was a younger brother of the late Rev. Wm. Allen Johnson, for many years professor at the Berkeley Divinity School, Middletown.

*Requiescat in pace!*

#### SERVICES IN CUBA

It is expected that so far as may be possible synchronous services will be held at all the mission stations in Cuba and the Isle of Pines on January 12th, the day of the consecration of Archdeacon Hulse to the episcopate of Cuba.

#### CHRISTMAS AT ST. LOUIS INSTITUTIONS

THE PLANS for observing Christmas in the city institutions of St. Louis were unusually complete this year. Nearly 3,000 bags of fruit and candy were distributed at the city hospital, insane asylum, and poor house. Fruit and tobacco were distributed at the jail and Koch Tuberculosis Hospital. Toys and baby garments were given to the children in the city hospital. An entertainment, with four reels of moving pictures, was given for the men at the workhouse. The Industrial school was quarantined, so that it had to be left out of the plans. On Christmas morning the Rev. Howard Lever, the city missionary, accompanied by a quartette of singers, visited six of the institutions in the missionary's automobile. The quartette sang in fifteen different places, using the old carols and familiar Christmas hymns.

#### CALLED TO CHRIST CHURCH, SAVANNAH

CHRIST CHURCH, Savannah, Ga., has called to its vacant rectorship the Rev. Gardiner L. Tucker, rector of St. Matthew's Church, Houma, La. Mr. Tucker is a son of the Rev. Gardiner C. Tucker, rector of St. John's Church, Mobile, Ala., and was born in that city. He was graduated from the University of the South in 1897. He is at the present time Archdeacon of Southern Louisiana, and has served in General Convention since 1907 as a deputy from Louisiana.

#### CALLED TO RICHMOND, VA.

To SUCCEED the Rev. T. C. Darst, Bishop-elect of East Carolina, the vestry of St. James' Church, Richmond, Va., have called to the rectorship the Rev. Robert S. Coupland, D.D., rector of Trinity Church, New Orleans. Dr. Coupland has taken the matter under advisement and has given no definite reply. Dr. Coupland is a graduate of William and Mary College, and was ordained both as deacon and as priest in Virginia.

#### CHURCH OPENED IN ASHEVILLE

ST. MARY'S CHURCH, Asheville, N. C., was opened to the public with the services of Christmas day, beginning with the early

Eucharist at 7:30, when the Bishop of Asheville celebrated, assisted by the rector, the Rev. Charles Mercer Hall. This new edifice is the fruit of a movement begun last summer to establish a new parish in Asheville. The chapel now erected will ultimately be the Lady chapel of a larger church. It is of early Gothic style with a simple rood screen between the chancel and nave. It will accommodate about 170 worshippers.

#### MEMORIALS AND GIFTS

ST. LUKE'S CHURCH, Niles, Ohio (Rev. E. A. Lemoine, rector), has been redecorated and presented with a handsome memorial pulpit.

A HANDSOME pulpit, corresponding in design with the beautiful rood screen, was dedicated at the early Eucharist on Christmas morning at St. Alban's Church, Superior, Wis. It was given by St. Agnes' Guild, as a memorial to Mrs. Myrta Ethel Ross, wife of the Rev. M. W. Ross, who died at St. Luke's Hospital, Duluth, a year ago last July.

A NEW Communion-rail has been placed in St. Andrew's Church, Caledonia, New York (the Rev. W. Guy Raines, in charge). It is of brass, about fifteen feet long and is of conventional design. It bears this inscription, "To the Glory of God in loving memory of the Faithful Departed." The cost of the memorial was contributed to by all who cared to remember a departed loved one.

THE SUMMER HOME at Cresco maintained by St. Luke's Church, Scranton, Pa. (Rev. Robert P. Kreidler, rector), is the recipient of a donation of \$5,000 for endowment. This sum was the gift of the executors under the will of the late Mrs. Jane F. Rockwell. It will be held in trust by the Scranton Trust Company and the interest paid to the treasurer of St. Luke's Church, to be expended for the summer home. The endowment for the summer home at Cresco is now \$8,000.

THE REV. RALPH BIRDSALL, rector of Christ Church, Cooperstown, N. Y., expects to dedicate the new rood screen in his church at the morning service of the first Sunday in January. The screen is the gift of Mr. James Fenimore Cooper in memory of Judge William Cooper the founder of the village. The figure of Christ in the rood with the attendant figures of St. Mary and St. John are the exquisite work of Mr. Paul Jennewein of New York and the design for the screen is by Mr. Frank P. Whiting.

ON THE Fourth Sunday in Advent a large and beautiful Lectern Bible was presented to All Souls' Church for the Deaf, Philadelphia, Pa. Inscribed upon the outer covering in letters of gold was the following:

Presented to  
All Souls' Church for the Deaf  
As a token of Appreciation of the Faithful  
Ministry of

The Rev. Charles Orvis Dantzer, M.A., Pastor  
By his Colleagues in Church Work Among  
the Deaf.

December 20, 1914.

#### ALBANY

RICHARD HENRY NELSON, D.D., Bishop  
Parish Building Scheme Completed

THE RECTORSHIP of the Rev. B. W. R. Taylor, D.D., which opened in May, 1905, in the historic St. George's Church, Schenectady, has seen a development that puts its equipment abreast of the best in the American Church. The ancient fabric of the colonial church building was carefully restored and beautified without loss to its Georgian architecture and feeling, then a commodious parish house was built at a cost of \$22,000 and now the new rectory has been completed for \$15,000. This completes the group of parish buildings on the ancient site on Ferry street,

the church in the centre, standing well back with its God's acre about it, and the entrance walk flanked by the rectory on the left and the parish house on the right.

THE NEW Christ Church, Schenectady, has been completely roofed in and the work on the interior is progressing rapidly so that the rector, the Rev. D. H. Clarkson, expects to hold the first services by the middle of February.

THE BURIAL service of the Rev. E. Ather-ton Lyon, late rector of Christ Church, Hudson, took place in the afternoon on December 16th, and not in the morning as first announced. The full choir of men and boys with ten of the clergy and the Bishop with the vestry were in attendance. The Rev. Thomas Cole, who has had charge of the services during the rector's disability, read the sentences and the prayers at the close of the church service, and the Bishop read the lesson and pronounced the benediction. The committal was said by the Rev. Dr. J. Gottfried Hammarsköld, in charge of missions to the Scandinavians, who is an old friend of the family.

THE PATRONAL FEAST of St. Paul's Church, Albany, will be observed on the Sunday before St. Paul's day, when the Rev. Ralph Birdsall will be the preacher at the morning service, and the night service will be marked by the sermon of the rector, the Rev. R. H. Brooks, and the old organ will be used for the last time. Archdeacon Birdsall was a curate of St. Paul's in the rectorship of the late F. G. Jewett, and in charge of St. Andrew's chapel, which became St. Andrew's Church with the Rev. Ralph Birdsall as its first rector.

ON THE afternoon of December 20th, the dean has arranged an Epiphany procession for the children of the Sunday school of the Cathedral parish at Albany.

#### ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

Churchmen's Dinner at Asheville

ON TUESDAY night, December 8th, there assembled, at the Langren Hotel, Asheville, N. C., about eighty-five men for a Churchmen's dinner and to hear an address by the Rt. Rev. W. A. Guerry, D.D., Bishop of South Carolina. As a result of this meeting a committee was appointed to organize a Churchmen's Club in the district of Asheville, and to report back to a meeting similar to the present one. Churchmen from All Souls' Church, Biltmore, Trinity Church, St. Mary's, and Grace Church, Asheville, were present at this gathering. Short talks were also made by the Rt. Rev. J. M. Horner, Rev. Rodney R. Swope, D.D., Rev. Wyatt Brown, Rev. Charles Mercer Hall, Rev. W. S. Cain, Mr. Kingsland Van Winkle, Mr. Albert S. Guerd, and Mr. Haywood Parker. Bishop Guerry took as his subject, "The Social Aspect of Christianity." The interest of those present was held from the first to the last of his address, so forcibly did he present his subject to the men.

#### BETHLEHEM

ETHELBERT TALEBOT, D.D., LL.D., Bishop

Standing Committee Vacancy Filled—Religious Education Meetings

AT A recent meeting of the Standing Committee the Rev. John Hall Griffith, minister in charge of St. Peter's Church, Plymouth, was chosen as member to fill the vacancy occasioned by the death of the Rev. Henry L. Jones, late rector of St. Stephen's Church, Wilkes-Barre. St. Peter's, Plymouth, is one of many missions of St. Stephen's Church, Wilkes-Barre, one of the strongest parishes in the diocese. The election of the Rev. Mr.



Griffith brought it about that the new member of the Standing Committee is from the same parish as the member whose decease caused the vacancy.

THE REV. STEWART U. MITMAN, Ph.D., field secretary of the Board of Religious Education of the Province of Washington, spent three days at St. Luke's Church, Scranton (Rev. Robert P. Kreidler, rector). On Sunday evening, December 6th, Dr. Mitman preached the sermon. A special meeting of the teachers in the Sunday schools of the Scranton parishes was held at St. Luke's parish house Monday evening, December 7th. On Tuesday afternoon, Dr. Mitman addressed the Woman's Auxiliary, with the aid of a stereopticon, on "A Parish Two Hundred Miles Long," or "From Angel's Peak to the Top of Lonesome Pine." On Sunday, December 14th, Dr. Mitman preached in the morning at All Saints' Church, Shenandoah (Rev. John Porter Briggs, rector), and in the evening at the Church of the Holy Apostles, Saint Clair (Rev. Gomer B. Matthews, rector).

#### COLORADO

CHARLES S. OLMSTED, D.D., Bishop

##### Meetings of Clericus and Convocation

THE DECEMBER CLERICUS held at the chapter house, Denver, enjoyed an instructive talk from the Dean on Stained Glass in general, ranging from the vases of ancient Greece to the aisles of St. John's Cathedral, Denver.

THE PRE-LENTEN convocation of the northern deanery will open with sermon by Rev. H. R. A. O'Malley in the Cathedral on February 7th. The next evening will be given to missionary plays in costume and entertainments for the young. Social work will be presented by Miss Cora Brinckerhoff of the city charities.

THE ADVENT mite boxes for diocesan missions will be presented at a united service on January 17th.

#### DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

The Bishop Publishes an Annual—Breakfast Mission for the Holidays

A DIOCESE of Delaware Annual edited by the Bishop has just been published and is being sold by Boy Scouts for the benefit of the Belgian Relief fund.

THE REV. R. W. TRAPNELL, rector of St. Andrew's, Wilmington, has established a Breakfast Mission for the holidays at which breakfast is served to the unemployed every day except Sunday, when the Sunday Breakfast Mission provides for the need. From forty to seventy men are served each day.

#### IOWA

T. N. MORRISON, D.D., LL.D., Bishop  
H. S. LONGLEY, D.D., Suffr. Bp.

Des Moines Deanery Meets—Woman's Auxiliary Meets Also

THE WINTER session of the Des Moines deanery (the Rev. A. H. Grant, Dean) met in St. James' Church, Oskaloosa (the Rev. Thomas Horton, rector), on Tuesday and Wednesday, December 15th and 16th. At the evening service the sermon was delivered by the Rev. George Long, rector of St. Paul's Church, Warsaw, Ill. The second day's session opened with two celebrations of the Holy Communion, the first at which Dean Grant officiated and at the next the celebrant being the Rt. Rev. Harry S. Longley, D.D., Bishop Suffragan, who also conducted a quiet hour for the clergy. Special devotions were offered for the Rev. Robert Griffith Jones, whose death had just been announced. Routine business of the deanery followed the

Bishop's address and in the evening, in the absence of the rector, the Rev. L. K. Smith, the Rev. Allen Judd of Des Moines delivered a sermon. In connection with a meeting of the deanery, the Woman's Auxiliary held a session with papers presented by Mrs. J. G. Hutchinson of Ottumwa on "The Mission Study Class." "The Woman's Auxiliary" by Miss Ellen McMillan, Oskaloosa; and "The Junior Auxiliary," by Mrs. Harry S. Longley of Des Moines. The session was presided over by Mrs. Albert H. Weber of Des Moines, deanery chairman.

#### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

A New Church in Brooklyn—Death of Mrs. J. A. Nichols

THE CHURCH property at East Twenty-third street, near Jerome avenue, Sheepshead Bay, has come into possession of the corporation of the diocesan missions of Long Island. After sundry repairs and renovation the church was opened for service on the Fourth Sunday in Advent. It has been re-named Emmanuel Church, and will be maintained as a mission of the archdeaconry of Brooklyn and will be under charge of Archdeacon Webb.

MRS. ELEANOR ROWLAND NICHOLS, widow of J. A. Nichols, of Yonkers, N. Y., died suddenly on Christmas Eve at the home of her son, the Rev. Rowland S. Nichols, rector of St. Peter's Church, Bay Shore, Long Island. Her husband was for many years superintendent of schools in Yonkers. The funeral was held in the parish church on Monday morning, December 28th. Interment was made at Springfield, Mass.

#### LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

The Rev. Dr. Trew Resigns from the Standing Committee

AT A meeting of the Standing Committee of the diocese of Los Angeles, held on the last Tuesday in November, at the residence of Rev. A. G. L. Trew, D.D., Dr. Trew tendered his resignation as president of the Standing Committee and also as a member of the same. At his urgent request, these resignations were accepted with deep regret by the committee. Each member spoke feelingly and with deep appreciation of the really remarkable career of Dr. Trew in what is now the diocese of Los Angeles. Dr. Trew has been a resident in what is now this diocese since the year 1876. He was prominent and largely instrumental in the formation of the diocese of Los Angeles, and has been elected a member of the Standing Committee for twenty-one successive years, and has been its president each year. Dr. Trew is in feeble health and

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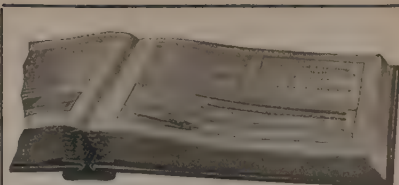
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his physicians have urged upon him the absolute necessity of withdrawing from all active participation in diocesan affairs for some time. The Rev. C. M. Dotten, rural dean of San Bernardino convocation, was elected president of the Standing Committee, and the Rev. Charles H. Hibbard, D.D., of Pasadena, was elected a member of the committee to fill the vacancy due to the resignation of Dr. Trew.

#### MONTANA

L. R. BREWER, D.D., Bishop  
Wm. F. FABER, D.D., Coadj.

#### Missions Being Held by Bishop Brewer—Doings of the Archdeacon

DURING THE last week in Advent Bishop Brewer has been holding a mission in Emigrant in the upper Yellowstone valley, in the mission field of the Rev. J. F. Pritchard. The week before he held a mission at Thompson Falls, in the extreme western part of the diocese.

THE ARCHDEACON has been working up the every member canvass and duplex envelope system in the missions in the north-eastern part of the diocese reaching a point 585 miles from his home in Helena. A short time before he was 500 miles away in the northwestern part of the diocese.

#### NEWARK

EDWIN S. LINES, D.D., Bishop

#### Gifts by the Decease of Mrs. Graham, at Jersey City

THE REV. WALTER E. HOWE closed his work at the Church of the Ascension, Jersey City, on Christmas day in order to take up his work as rector of St. John's Church, Dover, N. J., on the parish's name day. At the early Christmas service Mr. Howe dedicated two Eucharistic candlesticks as a memorial to Mrs. Hester L. Graham, presented by her niece, Mrs. Frances G. Howe. Also, two silver mounted crystal cruets, memorial to Mr. and Mrs. John MacKenzie Bogart, presented by Miss J. L. Bogart. Mrs. Graham, who died suddenly on December 11th, bequeathed \$2,000 to the Church of the Ascension for the reduction of the rectory mortgage; \$500 to Christ Hospital, Jersey City; \$1,500 to the Rev. Walter E. Howe, and \$2,000 to his wife. Mrs. Graham and her husband were pioneers in Church work in this part of Jersey City, forty-five years ago. Throughout this long period she was active and generous with gifts of money and personal service. When the present church was built many years ago Mrs. Graham selected the pew she retained and occupied on the Sunday before her death.

#### NEW JERSEY

#### Bi-Centennial Observed by a Week of Special Services

ST. JAMES' CHURCH, at Piscatawaytown, near New Brunswick, N. J., organized on Christmas Eve, 1714, began a week of special services on Thursday, December 24th, in observing its bi-centennial anniversary.

#### OHIO

WM. A. LEONARD, D.D., Bishop  
FRANK DU MOULIN, LL.D., Bp. Coadj.

#### Processional Cross Given as a Memorial—New Male Choir—Bishop Du Moulin's Activities

AT ST. TIMOTHY'S CHURCH, Massillon, on the Fourth Sunday in Advent the rector blessed a processional cross which was given as a memorial of two former communicants of the parish, Lewis H. Hursthal, and Mary C. Hursthal. The occasion was also the first appearance of the newly organized male choir of fifty-two voices, which replaces a mixed choir of a quarter that number.

BISHOP DU MOULIN returned to his residence in Toledo on Wednesday, December 16th, and in writing his journal to date says, "This brings to a close an almost continuous itinerary of three months, during which time I have visited fifty-five parishes or missions, and have delivered ninety-two sermons or addresses. I have been at home for parts of twenty-two days of this period, and have been away from home seventy-three days. I have spent, including the time occupied in getting to and from railway stations, nearly four hundred hours in travel. The experience has been a rich and illuminating one, and I desire to thank the clergy and laity for their hospitable treatment of me."

THE LIST of lay-readers for the year 1915 has been announced by the Bishop of the diocese, an unusually large one, licenses having been issued to forty-eight.

THE ANNUAL meeting of the men's club of Emmanuel Church, Cleveland (Mr. F. H. Gates, president), was held in the parish house, Wednesday evening, December 16th, 140 being present. The women of the parish served dinner. Among the notable addresses were those delivered by Mr. Stephen W. Tener, of the American Steel & Wire Company, Cleveland, and the Hon. Newton D. Baker, mayor of the city.

THE EAST LIVERPOOL regional district, composed of some twelve parishes and missions, held its initial conference at St. Stephen's, East Liverpool (Rev. Robert Kell, rector), Monday, December 14th, Bishop Du Moulin, presiding. Rev. William M. Sidener was elected president, and Rev. Percy A. Bissell, secretary; both are of Steubenville. The next meeting will be held in St. Paul's, Steubenville, the date yet to be announced.

THE MEN'S Bible Class of St. Luke's Church, Cleveland (Rev. John R. Stalker, rector), continues to lead the diocese in numbers and interest, the enrollment being nearly one hundred, with a large average attendance. It is taught by Mr. Floyd E. Waite, a young attorney at law, who has had several years of valuable business and clerical training in Washington as secretary to the Congressmen of the Cleveland district.

THE NEW location of St. Mary's parish, on Woodland Heights, Cleveland, selected and the church building erected under the late ministry of Rev. J. L. P. Clarke, at the present time at work in Trinity parish, New York, has proven to be most strategic. The clergy in charge (the Rev. Charles C. Bubb, rector, and the Rev. Phil Porter, curate) report that with the aid of the duplex envelope system and the parish organizations, the regular income is twice as large as it was last year. There are six parish societies, aggregating a membership of more than one hundred, each of which makes a definite contribution to the social and financial welfare of the parish. At a recent church fair the proceeds therefrom amounted to more than \$200.

#### PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

#### Pittsburgh Clerical Union—Missions Held in the Diocese

THE DECEMBER meeting of the Pittsburgh Clerical Union took place on Monday, December 14th, at St. Peter's parish house. The Rev. Dr. Alexander Vance read a paper on "The Diaconate: Apostolic and Modern." During December, the Rev. C. J. De Coux, Archdeacon of the diocese, held missions in St. Barnabas' Church, Tarentum, and the Church of the Holy Innocents, Leechburg.

THE CHRISTMAS festival at the Church of the Good Shepherd, Pittsburgh, marked the completion of the renovation and redecoration of the interior of the church. A short time

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ago the men of the parish asked the privilege of undertaking the responsibility of supplying the funds required for the work. The color scheme is art blue background with ivory trimmings and gold stencilling. The work was done under the supervision of Mr. George Lupton and Mr. George Stainer. The Good Shepherd is a fine specimen of Norman architecture, planned by Mr. Cate Halsey Wood. The Rev. Henry Lowndes Drew is rector.

#### PORTO RICO

C. B. COLMORE, Bishop

##### Work Progressing in this Missionary District

BISHOP COLMORE is to be congratulated on receiving two more new workers for the missions of Porto Rico. Miss Jackson has come to carry on settlement work in the neighborhood of St. Luke's Church, Puerta de Tierra, and the Rev. L. M. A. Haughwout of Meadville, Pa., arrived in Ponce, December 12th, to take up his duties as rector of the parish of Holy Trinity. Mr. Haughwout has had experience in Mexico among Spanish-speaking people, and comes prepared to minister to both the English-speaking and Porto Rican people of his parish. The Rev. Paul R. R. Reinhardt, for sometime rector of Holy Trinity, has been transferred to Tajardo, another important station.

#### RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

##### One Hundred Years of Peace Commemorated

ON THE evening of the Fourth Sunday in Advent a service was held in Grace Church, Providence, R. I. (the Rev. Frank Warfield, rector), to commemorate the signing of the treaty of Ghent on Christmas Eve, 1814, and the one hundred years of peace since then between the United States and Great Britain. American and British patriotic societies were represented by large delegations, and the address was given by President Faunce of Brown University.

#### SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

##### Improvements at St. Mark's, Charleston—Seamen's Chapel

A SEAMEN'S chapel, dormitory, and meeting rooms are soon to be constructed at Charleston under the name of the Church of the Redeemer. The structure will be reared on the northeast corner of Market and East Bay streets. It has been made possible through the bequest of the late Miss Harriet Pinckney of Charleston. The cost of the structure is estimated at \$25,000, and the total outlay for the sailors' religious and social center will be in the neighborhood of \$35,000. The plans for the chapel show a substantial brick building, equipped with modern conveniences. In addition to the large meeting hall in which chapel services will be held, the building will contain seamen's dormitories and reading and lounging rooms, with library and writing room equipment.

THREE MARBLE steps have just been donated to the Church of St. Mark, Charleston, which will be placed beneath the beautiful high altar, in the near future. A new gas heating system is also being installed. A missionary committee was recently appointed by the rector, the Rev. F. A. Garrett, which made an every-member canvass of the parish and resulted in a very substantial increase in subscriptions to the general missions of the Church. To further this object the duplex envelopes are to be used. A strong men's club has been organized, and club rooms secured, with the intention of having a permanent home for the men and boys of the parish, during recreation hours. The gas stoves are a free-will offering of the people, through the Ladies' Sewing Circle. Many

substantial improvements have been made by the various guilds, during the year, the growth in membership of the Confraternity of the Blessed Sacrament being especially encouraging. It is expected that some new members will be received into the Confraternity before the Solemn High Eucharist, at 5:30 A. M., on Christmas Day.

#### SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop  
THEO. I. REESE, D.D., Bp. Coadj.

##### Archdeacon Dodshon Conducting Parochial Missions

SINCE NOVEMBER 1ST, Archdeacon Dodshon of Southern Ohio has conducted parochial missions in Trinity Church, Belvidere, diocese of Chicago, Grace Church, Lebanon, Ohio, and the Church of the Ascension, Middleton, Ohio. On January 4th, he will begin a week's mission in St. John's Church, Lancaster, Ohio.

#### WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

##### Sunday School Institute Held

THE SUNDAY SCHOOL INSTITUTE of the diocese convened in the parish hall of St. Paul's Church (the Rev. Robert Talbot, rector), Tuesday, December 15th. Addresses were made by a number who attended the sessions of the Province of Washington, which recently convened in Pittsburgh, Pa. The Rev. E. S. Dunlap, curate of St. John's Church, gave an interesting and instructive stereopticon lecture on his recent trip to the Holy Land.

#### WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

##### Men's Club Have Their Annual Christmas Supper—Watson House Settlement

ONE HUNDRED AND FIFTY men sat down to the annual Christmas supper of the Men's Club of St. Paul's Church, Rochester, on Friday evening, December 18th. Long narrow white tables formed a cross in the room around which the men sat. Where the arms of the cross met a diminutive Christmas tree rose above a great pile of mysterious looking packages. It was lighted with tiny green bulbs and down through the table were placed baskets of holly and mistletoe with warm little yellow lights nestled among them and tall red candles interspersed them. Carols and songs and speeches made up a jolly evening and the fun was at its height when the mysterious packages were distributed and grave business men or sedate professors and lawyers began to play with their toys. Thomas D. Spencer, president of the club, then

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told how toys had come and gone in the church for the past seven years and a motion was made that twenty-five of the toys be given for the needy children of the parish; but another motion was made and carried in its stead that not only twenty-five, but *all* the toys be given to the "Good Fellows' Club," and a generous collection be taken for the work of realizing Christmas for others in the parish. The "Good Fellows' Club" started five years ago when eleven men bought eleven dolls for eleven little girls, and last year the club distributed 1,235 toys to children, fed twenty-two families and gave away 600 pounds of candy and 1,100 oranges.

ON DECEMBER 1ST, Watson House, the settlement work of Trinity parish, Buffalo, opened its Red Cross work room. If the subscriptions warrant it the room will be kept open six half days each week for the next six months. Four women are to be employed under the direction of a volunteer supervisor. Forty-eight pieces at least should be the result of each week's work. These will include surgical night-shirts, pillow-slips, bed-socks, and everything in demand by the Red Cross Society. The women employed will be those living in the settlement district who are desperately in need of assistance because of sick husbands, imprisoned husbands, unemployed husbands or no husbands. Fifteen dollars furnishes the cost of material and labor of one garment a week for six months.

THE ZION CHURCH, Palmyra, branch of the Girls' Friendly Society visited the Wayne County Home the Friday afternoon before Christmas and entertained the inmates with a musical and literary programme, appropriate to Christmas, after which each inmate was presented with a small gift, candy and oranges.

THE ADVENT dinner of the Churchmen's Club, of Buffalo, was held on Monday evening, December 14th, and in spite of the stormy night was attended by 130 Churchmen of the city. The principal speakers were Mr. George Gordon King, treasurer of the Board of Missions, and the Rev. R. J. Rennison of Hamilton, Ontario, who spoke of his fourteen years' work among the Indians and Esquimaux of the Hudson Bay district. During his sojourn among the Indians Mr. Rennison translated the Bible from English into the native language. Mr. King told of missionary work in China, Alaska, and the Philippines, pleading for increased funds to carry the work still farther. The Churchmen's Club, of which the Hon. John Lord O'Brien is president, was organized last spring for the purpose of unifying the laymen in Buffalo in order to get better results in church work by laymen.

#### WEST VIRGINIA

GEO. W. PETERKIN, D.D., LL.D., Bishop  
WM. L. GRAYATT, Bp. Coadj.

Anniversary of St. Luke's Chapter of the Brotherhood

St. LUKE's chapter of the Brotherhood of St. Andrew of Wheeling, W. Va. (the Rev. Jacob Brittingham, D.D., rector), celebrated its twenty-fifth anniversary on Sunday, December 13th. The day was begun with a celebration of the Holy Communion. At Morning Prayer, Mr. Robert Lee Boyd, the president of the local assembly, made an address on the "Influence of the Brotherhood in the Church," and Dr. Brittingham spoke of the work of the chapter in St. Luke's parish. At Evening Prayer, the Rev. R. E. Schulz of Pittsburgh delivered the sermon. Monday evening, the local assembly met, and after supper served by the ladies of the parish, a devotional service was held in the church, and the business meeting followed. The Rev. Robert N. Meade, formerly chaplain of the Pittsburgh local assembly, made the principal address, urging the men not to measure or

stint their giving of service or money. Plans were made for a more complete and aggressive Lenten series of services than have ever before been attempted by the assembly. Before adjournment several members and clergy took the opportunity to congratulate St. Luke's chapter on its unusual record of twenty-five years of continuous and active service.

#### CANADA

News of the Various Dioceses

##### Diocese of Montreal.

A NUMBER of the second contingent, now training in Montreal, were present at the church parade to the Church of St. James the Apostle, on Sunday, December 13th.

##### Diocese of Toronto.

MUCH regret was expressed at the departure of the Rev. E. Morris from the church at Perrytown to take up work in Montreal. Among other presentations the Boy Scouts of the parish presented him with a handsome bag.

THE PARISH house and Sunday school building of St. Paul's, Toronto, was formally dedicated on the Second Sunday in Advent. The first anniversary of the opening of the new St. Paul's was celebrated on the previous Sunday. The old church has been converted into a suitable building for the use of the Sunday school, and the old school changed into a parish house and young men's club.—WHILE IT is fifty-six years since St. Stephen's, Toronto, was built, Canon Broughall, the present rector, has held the position for fifty-one years.—BISHOP SWEENEY is preaching a course of Advent sermons in St. Alban's Cathedral, Toronto.

THE NEW Church of St. Mary the Virgin, Toronto, was opened and dedicated by Bishop Sweeney, December 17th.—A PRESENTATION was made to the Rev. D. T. Owen and Mrs. Owen, by the congregation of Holy Trinity, Toronto, on the occasion of his departure from the parish to take the position of rector of Christ Church Cathedral, Hamilton. Mr. Owen will be the successor of the Rev. Dr. Almon Abbott, who has gone to be Dean of Cleveland, Ohio.—THE PREMIER of Canada, Sir Robert Borden, attended morning service in St. Alban's Cathedral, Toronto, December 6th.—ARCHDEACON CODY gave the address at the war prayer service in the Metropolitan Church, Toronto.

##### Diocese of Rupert's Land.

THE NEW rector of St. George's Church, Brandon, is the Rev. S. R. Hammond, for some years incumbent of Pierson. He began his work in the parish on the first Sunday in December.

THE MEN's special services, which have been commenced recently in St. George's Church, Winnipeg, are being very well attended.—Most of the city churches in Winnipeg are opening reading rooms for the soldiers, the men in training for the second contingent.—SERVICES were held at different points in the city on the Second Sunday in Advent, for the various battalions. The Dean and chapter of St. John's Cathedral held a service in the Exhibition buildings, and the Rev. W. M. Loucks in the Amphitheatre. Several thousand soldiers were reached by the ministry of the Church on that day.

SOME of the results of the missionary campaign for funds were given at the meeting held in Trinity Hall, Winnipeg, under the auspices of the laymen's committee of the deanery. A real effort seems to have been made in most of the parishes to raise the apportionments, and as in that of St. John's Cathedral, much more than the apportionment was raised. It is said that some dean-

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eries in the diocese will do better than ever before.—IN THE first part of December Archbishop Matheson was making visitations outside of Winnipeg. During the remainder of the month he intended to visit the city parishes.—THERE ARE quite a number of vacancies in the parishes in the diocese, some caused by the absence of clergy who have volunteered as chaplains to troops who have gone with the first contingent. There is great difficulty in filling the vacant missions.—AT THE memorial service for the late Lord Roberts, in All Saints' Church, Winnipeg, the congregation sang "For all the saints" after the sermon and the service concluded with the Dead March.—A RECTOR has not yet been appointed for St. George's Church, Brandon.—A NOVEL feature of the equipment of the new parish house for St. Luke's parish, Port Rouge, Winnipeg, is a moving picture apparatus.

#### Diocese of New Westminster.

AT THE ANNUAL meeting of St. Mark's Hall College, Vancouver, the speaker of the evening was the Rt. Rev. Dr. Roper, Bishop of Columbia, who spoke on "The Conditions and Needs of the Church in this Province." The Principal of St. Mark's in his report said that four men who had passed through St. Mark's were serving in the priesthood of the Church in British Columbia. Students have conducted mission work in eleven places in the Province during the summer, and are at present helping the clergy in ten parishes. The hall opened this year with the largest number of students who have yet entered.—AT THE recent Woman's Auxiliary deanery conference in St. John's parish, Saskatoon, some valuable papers were read; one in particular by Deaconess Bolton excited much interest, being a Bible reading on the Epistle of St. Jude.

THE NEW Church of St. Peter's, South Vancouver, built to replace the old church which was burned down last year, was dedicated by Bishop de Pencier on St. Luke's day. A large number of the men of the congregation gave voluntary labor under a paid architect, on the new church. The church was opened on the anniversary of the fire free of debt.

#### Diocese of Ottawa

THE DUKE and Duchess of Connaught have announced their intention of giving a Christmas tree to the scholars of St. Bartholomew's Church Sunday school, Ottawa, as they have done in former years. Last year the Princess Patricia presented the gifts to the children. St. Bartholomew's is close to the gates of Rideau Hall, the residence of the governor general in Ottawa.

#### Diocese of Huron

AT THE sixth annual conference, in December, of the archdeaconry of Elgin, at Dutton, Canon Howard gave the address at the quiet hour.—A MEMORIAL window has been placed in Trinity Church, Mooretown, in memory of the late Mr. Thomas Sutherland, who was the founder and donor of the first Anglican church in Mooretown, more than seventy years ago.

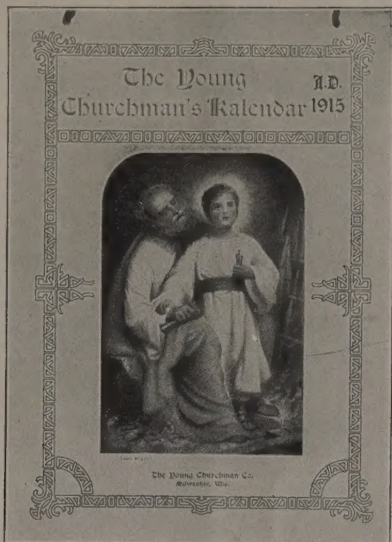
#### Diocese of Montreal

THE DECEMBER meeting of the Iberville clergies was at Huntingdon, Rural Dean Ascot in the chair. A paper was read on "The Attitude of the Church to Social Problems."—IN ST. GEORGE'S CHURCH, Granby, nine windows are to be placed in memory of the first founders and pioneers of the parish.—THE REV. W. W. CRAIG, rector of St. Martin's, Montreal, has concluded his series of addresses to the Woman's Auxiliary on "The King and the Coming of the Kingdom." The addresses were given in the Synod Hall, Montreal.

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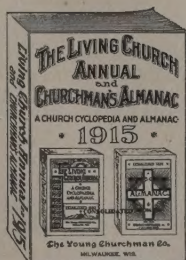
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*Diocese of Quebec*

As a result of the appeal of the late Bishop Dunn, collections were taken up on behalf of the Red Cross Society in many of the churches of the diocese.—THE ANGLICAN churches in Quebec are taking united action with regard to the observance of Sunday, January 3rd, as a day of humiliation and intercession in connection with the war.

*Diocese of Columbia*

BISHOP ROPER held an ordination in Christ Church Cathedral, Victoria, when a lay reader in a distant mission, Mr. A. Stackhouse, was ordered deacon. The preacher on the occasion was the Ven. Archdeacon Scriven.

*Diocese of Edmonton*

ALL MEMBERS of the archdeaconry were invited to be present at the quiet day held in the beginning of December, at the Edmonton mission headquarters.—THE FIRST archdeaconry conference to be held since the consecration of Bishop Gray took place in All Saints' schoolroom, Edmonton, December 2nd. The meeting was addressed by the Bishop.

*Diocese of Niagara*

AT THE November meeting of the diocesan board of the Woman's Auxiliary an interesting account was given by Miss Jacobs of her work among the foreign population in Hamilton, in particular of that among the Armenian children of whom she had a class in St. Philip's parish.

*Diocese of Ontario*

THE RETURN of the Dean of Ontario, the Rev. G. L. Starr, from the seat of war took place the first week in December. The Dean is also rector of St. George's Cathedral, Kingston. He was in England when the war broke out and was one of the first to volunteer for active service. He was attached to the Irish Guards as senior chaplain, and with six assistant chaplains had charge of fifteen thousand men.—SINCERE sympathy was extended by the Woman's Auxiliary diocesan board to Mrs. Mills, wife of the Bishop, in her loss by the death of her mother, Mrs. Bagg, who was a life member of the Woman's Auxiliary.

*Diocese of Kootenay*

MORE particulars of the recent election of Dean Doull as first Bishop of Kootenay have been received, and it is stated that he has not yet decided to accept the appointment, but has asked for time to consider. He was elected on the sixth ballot, and it is said the result gave great satisfaction.

## LITTLE LESSONS FROM LIFE

GOING ALONG the street yesterday, we were attracted by the sight of three little children—a girl five years old and two boys, one about four and the other, three. They were all shabbily dressed and even in their youthful period well introduced to dirt. The girl was "horse" and to her arm was attached a string, the other end being tied to the fragment of a doll buggy, off wheels. To her other arm the lines were tied, and the older boy as driver made the street ring with his propelling cries. The smaller boy followed, almost hysterical with glee. Up and down the walk they went, loping, prancing, laughing, commanding—all being done upon the scale of a "four-in-hand."

What did it all? A bit of string and fragment of a cast-away doll buggy. It took but a crumb to satisfy these little sparrows of the street. What cared they for ponies, automobiles, and the like? A bit of broken doll buggy was enough. If they could not be satisfied with such, half the human race would die of yearnings unfulfilled. Thank God for the mystery of contentment. 'Tis better to dwell contentedly in a cabin than discontentedly in a palace—and many more are doing it.—*Northwestern Christian Advocate.*

## Did You Get Money for Christmas?

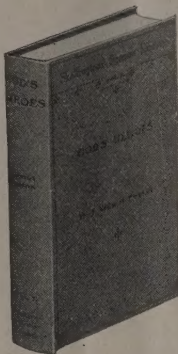
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